

Robert Lowndes is the true owner

¶ A schole of
wise Conceytes,
Wherin as euery Con-
ceyte hath wit, so the most
haue much mirth,
Set forth in common pla-
ces by order of the
Alphabet.

Translated out of diuers Greke
and Latine Wryters, by THOMAS
BLAGE student of the Queenes
Colledge in Cambridge.

Printed at London,
by Henrie Binneman, dwel-
ling in Knight rider streete,
at the signe of the
Marmayd.

CVM PRIVILEGIO.

*The names of the Authors
used in this Booke.*

L Aurentius Abstemius.
Aulus Gellius.
Plinius Secundus Nouocomensis.
Nicolaus Gerbellius Phorcensis.
Petrus Crinitus.
Angelus Politianus.
Æsopus.
Gabrias.
Gulielmus Gowdardus.
Anianus.
Ioannes Antonius Campanus.
Horatius.
Gerardus Lew.
Poggius.
Bebelius.
Brasitanus.
Adrianus Barlandus.
Erasmus Roterodamus.
Hermanus.
Rimitius.



Virtutū non minus quā

literarum splendore clarissimo viro D.

Guilielmo Chester equiti aurato, salutem, &

in agnita veritate constantem zelum, à

Domino I E S V, unico omnium

piorum seruatore, Thomas

Blage Cantabrigiensis

optat, atque ex ani-

mo precatur.



Mnes qui hac tempestate
elucubrationum suarum,
fructu aliquo Reipub. pro-
desse volunt (vir ornatif-
sime) id mihi polliceri vi-
dentur, imò prestare me-
ritò debent, uti omnino a-
liquid in lucem proferant, quod ad Christiani
hominis institutum, aut aliqui ad bonos mo-
res componendos pertineat. Me verò si quis-
piam roget cur μύθος potissimum transfer-
re aggrediar, huic ita responsum volo: Quia
tātum in se ἡδυνῆς τε καὶ πολυνῆς discipline
ad corruptissimos nostri sæculi mores emēdan-
dos complectantur, adeo ut vel minimi quispi-
am inditij, in his aliquantisper versatus, melio-
ra prosequi, deteriora fugere discat: atq; hoc
citra laborem, quod in locos communes redi-
gantur, & unicuiq; rei sua Fabula (quantum
A. iij. potui)

EPISTOLA.

potui) verè accommodetur. Proinde amicorum
præcibus compulsus, hoc opus aggredi, absolu-
tumq; in lucem adere, Patronum aliquem
mihi querere decreui, sub cuius angusto nomi-
ne hic Libellus exiret: cumq; animi oculos,
huc, illuc, non parum voluisssem, tu mihi tan-
dem præ alijs magis arrisisti, tum nonnullis de
causis, quas impresentiarum omitto, tum quia
inter ceteros clarissima huius Ciuitatis orna-
tissimos viros, nominis tui splendor benè audi-
at: faxitq; omnipotens Deus, ut indies, quoad
fieri potest, una cum nomine cuncta fœliciter
cedant. Accipe igitur pro tuo in nos studio, hæc
(licet exigua) et remissis interim grauioribus
curis, hæc leuiora perlege. Gratius enim animi
mei $\mu\upsilon\eta\mu\acute{o}\sigma\omega\omega\upsilon$, aut luculentius mea erga te
obseruantia symbolum dare nequeo. Superest
ut Christum Iesum comprecemur, tibi ut
et vitam, et incolumitatem largia-
tur, et istum animum quem in-
didit, semper in maius proue-
hat. Vale. Cantabrigia
vigesimo Decembris.

Anno partæ
salutis

1569.

Ad eundem συντομώτερον :

τερπωλὴ φίλ᾽ ἐς γλυκεῖα ἐς ὄμματ᾽ αὖ βλέψαι,
ἄνδρα καὶ εὐνοῖκόν τοι παρέοντα ἔχειν.
ὦ πολυφέρτατ' ἄνερ, πάντῳ προφερέσ᾽ αὖτε ἄνδρῳ,
ὦ μουσῶν σκέπας ὦν, διόξ᾽ ἀρωγὸς ἐρώς.
πρωτογόνᾳς σπᾶδῆς εὐφρῶν μου λάμβαν' ἀπαρχάς,
καὶ νεαρχῶς πάσας, ὥς νεόδρεπτα φυτά:
καὶ φρενὶ ἀγρύπνῳ αὐτῆς σπᾶδαζ' ἀναγνῶναι,
καὶ χάριτας δ' αὐτῶ ὅς παρέδωκε νέμειν.
σὺ χρίζῃσι χρέος παρέχεις χερσ' εὐμενετῆσι,
καὶ πᾶσι πάντως ἐστὶν ἀρωγὸς ἀνὴρ.
πολλὰ γάρ ἐνθάδ' ἐμοὶ σέοθεν πάρα καλὰ γέγοντο,
πρᾶγμασι μὲν πλείοσις ἥδ' αὖ βοήθος ἐμοὶ.
σὺν χάρισι τοίνυν λαβέ, καὶ εὐγνώμονι θυμῷ,
ὦ φέλιμον ταύτῃ ὦ κορυφαίᾳ βιβλῷ,
νεοσέως τε χρόνης διάγωμ' ἐρῶσο ἄριστα,
ἐρῶσ' ὦ σπᾶδῆς μῦθον ἀμυντορ' ἐμῆς.

A.iiiij.

A Dialogue betwene the Author and the Printer.

Author.

AS I did musing lie,
with sundrie thoughtes opprest,
Seeking to salve my carefull minde,
of paine to be redrest :
And pondring how my youth
full ydiely I had spent,
In scilence only wrapped vp,
my minde it did torment.
From darknesse vnto light
I thought it best to call,
By setting forth some little booke,
which profite might vs all.
And that I did intende
is brought now to effect.
At ydle houres I did it penne
as time would me direct.
The worke you plainely see,
frende Printer what it is,
Declare if printing it deserue,
and what there is amis.

Printer.

Your meaning I perceiue,
your purpose I allowe,

A Dialogue.

In that you are so diligent
to prosecute your bowe.
And as in ages all,
those haue their prayes due,
Which painfully do runne their race,
and idlenesse eschue :
So can I not mislike
your noble enterprize :
Which seeke to helpe your countrey men,
with this your fyne deuise.
But shall I tell you playne,
herein what is my mynde ?
We thinke this worke was done befoze,
and it in print I fynde :
For Esope as you knowe,
already englisht is :
And what doth yours, but taste of him ?
naught do I see but his.

Author.

This briezly vnderstande,
that Esope is not last
In this my booke, noz only he
alone doth stande agast :
But sundry writers else
about him here do stande,
Both wittie, learned, eloquent,

A. b.

as

A Dialogue.

as hath ben tane in hande.
Besides, if well you marke,
comparing that with myne,
It is as neare as Cast to Weast,
and drosse to Syluer fine.
Uncomely tales in that are founde,
and most absurde to reade,
Of reason boyde, of mirth bereft,
to no good ende they leade,
No head nor foote in them is had,
but set confusedly,
On Esope falsly forged tales,
what man can it denye?
As in the lyfe of Xanthus wyfe,
and others he doth write
So rudely, falsly, foolishly,
how then should this delite?
Of Esope that I write,
the *Greeke* text doth allowe,
Dissenting cleane from that you thinke,
let this content you now.
In common place it is reduced,
appling as I myght,
So truely, vnto euery thing
his proper place and right.
From nintene authoꝝ else,
I haue selected out,

Their

A Dialogue.

Their fine deuise, their sayings wise,
their pleasant deedes and stout.
The truth hereof you heare,
first trie, then iudgement giue :
If contrary you finde to this
then do not me beleue.

Printer.

I haue compared since
your doings vnto his,
And contrarie to that I thought,
I fynde that nowe it is :
Besides vncomely tales,
and falsly forged fables,
Wherwith his booke replenisht is,
perceyue I many babes.
For yours and his do farre ✓
in euery case dissent,
I see from whom you doe deriue,
your doings and intente.
To answer your demaund
full readie am I prest,
And will hereafter when you list,
accomplishe your request.

FINIS.

*To the gentle Reader, in the
commendation of Fables.*



S I reuolued in my minde the fundrie kindes of Writers, which for the profit of Man haue put in remembrance their imaginations, they that haue writ Fables are to be accounted with the reste : for they haue not onely wonderfully delighted the harts of men, but also haue more allured them to doe thinges both good and profitable with their Fables, than Philosophers with their preceptes. For they with such a sweetnesse do so pierce the hartes of the Readers, and by similitudes do declare (whiche are of much force to moue affection) what men ought to take, and what to refuse, that thereby they are compelled, against their wils to agree vnto them. For the minde is disdaynfull to heare, neyther will it easely abyde thinges profitable and honest, excepte they bee poudered with some merry ieste Hereunto beareth witnesse a certein Orator of *Athens*, who on a tyme speaking to the *Athenians*, when he perceyued them lesse attentiuē, required them that

To the Reader.

that they would vouchsafe to heare a Fable: they were contented: then he began thus: Ceres, the Swallowe and the Egle sometime iorneyed together, when they were come to a riuer, the Swallowe flue ouer, and the Eele swam through the riuer: when he hadde so sayd he held his peace, then they asked him what Ceres didde? Your Gods (quod he) are offended at you whiche will not heare them that counsell you for your profit, but if they tell any tales ye heare them willingly. What force fables are of to moue affection, I could declare by many examples, yet will I propound but three. The inhabitants of *Samos* would haue put their ruler to death, whome *Aesope* dissuaded saying: As a Foxe passed ouer a riuer, he was driuen into a ditch wher he stucke so fast in the mudde, that he could not escape, whō the flies stinged: the Hedgehog seing him there, moued with compassion, asked him if he shoulde driue the flies from him. No (quod he) for these are full with my bloud and can litle trouble me, but if thou shouldest dryue them away, other hunger sterued flies wil occupie their romes, and suck out all the bloud that is left within me. The like shall happen to you O *Sami-*
ans,

To the Reader.

ans, for if ye slaye your Ruler which is so
wealthie, ye must needs chose others, which
whiles they enriche them selues, shall poll
you of all that this man hath left: wherwith
all the *Samians* being moued, left off their
purpose. By the like meanes was *Tiberius
Cesar* perswaded, when he appointed for e-
uery day Magistrates, wherevpon (as *Iose-
phus* telleth) the Countrey of *Iurie* was go-
uerned by *Cratus* and *Pilatus* onely by the
space of twentie yeares. For (as *Statius* saith)
he that ruleth but a litle while, sheweth smal
fauour to the people. The *Himerians* som-
time minded to chose Captaine of their ar-
mie *Phalaris* the tyrant of *Agrigentum*,
whome *Stesichorus* the Poet with this Fable
discouraged from their purpose, saying: A
horse fed alone in a medow, at length came
a Harte thither and spoyle it: wherevpon
the Horse tooke the aduise of man, by what
meane he might be reuenged, to whome the
man sayde: If thou wilt take a bytte in thy
mouth and suffer me armed to gette vpon
thy backe, whose counsell he followed, and
by his helpe put the Harte to flight and be-
came the conquerer, but from that tyme
forth he could not rid his mouth from the
byt

To the Reader.

byt nor the man from his backe . Euen so
(sayde *Stefichorus*) the like shall happen to
you, if ye chose *Phalaris* your captayne, for
your enimies ye shall subdue, but ye shall be
in bondage to this Tyraunt for euer : with
which wordes the *Himerians* being discour-
aged, forsoke the counsell to chose suche a
Captayne. What time the people of *Rome*
separated themselues from the Senators, bi-
cause they payd tribute and were combred
with warfares, did not *Agrippa Menenius*
turne them from their purpose with this fa-
ble? Sometime (quoth he) ye *Romaines*, the
members of man perceyuing the belly to be
slouthfull, fell at variance with her and de-
termined to giue her no longer any succor.
It happened, that, bicause they denied her
nourishment, they became faynt, whervpon
they were at one againe. In like maner the
Senate and people of *Rome* are as the belly
and members, whiche neede one of anothers
helpe, and as by discord they perishe, so by
concord they are of strength : By whiche
Tale the people turned from their purpose
and became friends again with the Senate.
Therefore not without good cause both the
Greeke and Latin Poets, as *Hesiodus* and
Horace,

To the Reader.

Horace, haue mingled such Fables amongst their workes, and also the chiefeft and famous Philosophers, as *Plato*, *Aristotle*, and *Plutarcke*, with many moe, haue highly commended them, whose opinion was, that they much auayled to the instruction of a moral and ciuill lyfe: wherefore *Leonicens* and *Valla*, of late writers the best lerned, did translate Fables out of Greke into Latin, which they knew would be to their prayse, and to the delight and profite of others: Neyther were they deceyued, for they are dayly redde of most learned men. I can not therefore

perceyue, why by translating these Fa-

bles, I should be defrauded of the

prayse due to me, whiche other

haue had, excepte we be so

spitefull, that to vs that

is not lawful, which

with great commendation to

the Grecians and Lati-

nistes is allowed.

Fare well.

(:)

The firste Fable, of the Penance of the Wolfe, the Foxe, and the Ass.



The Wolfe, the Foxe, and
the Ass sometime iournied
together towarde Rome, to
obtaine remission of theyr
sinnes: In the way (bycause
they thought the Pope woulde be other-
wyse occupied, that he might not intende
them) they agreed to be shryuen one of an
other, and to suffer Penance at their dis-
cretion. The Wolfe therfore made hys
confession to the Foxe in this manner:
That he sawe a sowe which had. xij. pigs,
the which walked alone in the fields, wal-
lowing in fatnesse, and suffered hir pigs
at home to starue: wherfore he deuoured
the sowe, bycause of hir heynous offence
in forsaking hir yong ones: and after, be-
ing moued to pitie, he killed also the pigs,
to ridde them out of their payne, and ate
them vp: This he tolde with teares, de-
siring to know what penance he shoulde
do therfore. In sayth (quod the Foxe) thy

*Abuse of
the simple.*

fault is not great, say once a Pater noster and then thou shalt be pardoned. Straight after, the Fore began his confession thus: A countryman had a Cocke of the game, which bet and vanquished all other cocks neere about, who with his shrill crowing, troubled in euery quarter, not onely the hole, but also the sicke persons, especially those which had the headake, whose pride I could not well away with: as I founde him therfore on a tyme abroade with the hens, I caught him, and caried him awaye to my hole, where I deuoured him: for which deed the Hens kackled against me, & troubled me with their crying: I therfore to reuenge the iniurie done vnto me, tore manye of them in pieces and eate them: herein I confesse that I offended, therfore I require pardon. Herevnto the Wolfe sayd: Thou didst well in qualifying the noyse and pride of the Cocke and Hens, and therfore it is but a small fault, yet will I ioyne thee thys penance, That the thre frydayes following, thou eate no fleshe, if thou canst get none: for I wil shewe thee as much fauoure, as thou didst to mee. Well nowe Sir sayde they to the
Alle,

Assē, let vs heare thy confession, who began thus: My moyling & drudgery which I endure, is not vnknownen to you my Lords, as in carying of cozne sacks, stone, woode and water, yet once I offended, whereof I repented me ful oft: For a seruauant of my Lordes, apointed ruler ouer me, being once a cold, a strawe appeared oute of hys thow, whiche I snatched away from hym, whereby he toke greate harme and colde of his fæte. Therfoze be mercifull vnto me, and ioyne me some penance. But they sayd, what haste thou done thou these? Mary fye on thee, by thy meanes that seruant had such hurte of his fæte, that we thinke he is dead thereof, whereby thy soule is damned, and therfoze thy bodeye ought not to escape scotte free, then they killed and deuoured him.

Morall. The mighty and riche men in lyke maner do pardon one another, but to the poore they are harde harted and inerozable.

2 Of the Spider and the Gowre.

A Spider nigh weeried with continuall labour, ceased of hys woꝝke & wal-
Abūdanc
sometyme
perillous.

B. y.

ked

ked abroade for disport: whom the Coute
met, and accompanied as fast as he could,
though it were with much payne: when
that dayes iourney was nigh at a pointe,
they approached nere to a little town cal-
led *Tiche*, where they determined to seeke
fit lodging for their purpose. The Spider
tooke litle heede but turned into the house
of an exceeding riche man, where on eue-
ry side he set vp his streamers. The were
straight at hande, those lyke Diuels in a
playe, which cast downe his webs, and as
fast as he set them vp in any parte of the
house, they were swept downe: he coulde
not worke so closely, but it was founde
out, such was his miserie, that in a house
of so much wealth and abundance, he only
wanted and was thrust downe. But the
Coute went like a begger, (whiche cau-
sed him to be the longer without lodging)
at length he gotte him to the cottage of a
poore man, where when he had layde him
downe to resse, it is not to be tolde what
miserie he endured: his supper was coorse
bread, and a Cup of cold water to drinke,
when he was drye: hys bed to resse hys
weerie bones vppon, was a harde boorde
strewed

strewed without either boughs or grasse,
but thinly with a litle strawe. I need not
shewe, how ill agreed so harde a bed and
so rude an hoste, to so tender limbes, and
to his skin as soft as silke. When the day
starre was scarce risen, the Goute and the
Spider mette againe. Then the Spider
first declared his nights yll rest, and how
ofte he shifted his place: somtyme vpbrai-
ding the Maister with too much nicenesse,
sometyme with the double diligēce of the
sweepers. Ah (quod the Goute) the po-
uertie of myne hoste is incredible: for if
I had leisure, I could shew thee spots both
black and blew, that my bed as harde as
the Adamant, hath impzinted in my soft
skin. Then they tooke counsaile thus once
agayn, That the Spider should go to the
poore mans cottage, and the Goute to the
riche mans house, wherevnto they bothe
agreed. When it wared darke, they came
nære to a Citie, and the Goute remem-
bzing well hys appointment, faire and
softly went into an exceeding riche mans
house, where he hid him self: whom when
the Maister had scarce seene, Jesu GDD,
w what hartly good will, what kindnesse,

and with what names dyd he entertayne him : straightway , he was layde vppon beds of Doune, hys bolsters stuffed with soft partriche feathers. I will not speake of the wynes , as swete & darke wynes, wynes of *Lesbus* and *Campania* , birdes that feede on grapes, phesants, and partie coloured birds : to conclude, there was no kinde of pleasure that his fantasie lacked. The Spider went into a poore mans cottage and began hys webs on euery side, from wall to wall he hanged them vp, he folloved his businesse with hande & fete, he brake it downe and sette it vp agayne, and that he beganne he ended : and to tel you at a worde , he was Lorde and King alone, crafte and pollicie he feared none, for his building was so high , that he was without the reche of a brome . Not long after the Cowte spake with the Spider, to whom he magnified his pleasures, hys happinesse and riches : The Spider lyke wise wonderfully praysed hys kingdome and libertie in building : They concluded therfore, that whyther so euer they iourneyd, the Cowte should lodge at the riche mans house , and the Spider at the poore mans

mans cottage.

Mor. Some sorte of men speede better in some place than others, and rich mens houses are a mansion place for diseases: but where least riches are, there is most libertie.

3 Of an Asse, the Trumpeter, and a Hare, the Messenger.

The Lyon King of foure fexted beastes, *Abiectes.*
 hauing warre with the Foules, sette his armie in aray, ready to ioyne battaill with them: whom the Beare asked what furderance the sluggish Asse, or the fearefull Hare would be, to winne the field, bycause he sawe them amongst the other Souldiours. He aunswered hym: The Asse with the sounde of hys Trumpette, shall encourage the Souldiours to fighte: and the Hare, bycause of hys swiftnesse, shall be a Messenger.

Mor. None is so vile, but he is good for some thing.

4 Of an old man.

A Certen deuoute man counsailled an olde man to leaue of the lustes of the
 B.iiij. fleshe,

Abstinēci

fleshe, wherebunto he hadde bene outrageously gyuen. He answered him: Holly Father, I will obey your reuerende and holesome pceptes, for I perceyue that Menerie doth much hurte me, neyther am I able to followe that trade any longer.

Mor. Many abstayne from vyces, wherein they are neseled, not for the loue of God or goodnesse, but bycause of infirmitie, and feare of punishment.

5 Of the Shepherd and the Sea.

Affliction.

AS a shepheard kept his flocke neere the Sea side, and saw it calme, he desired to be a Marchant venturer, wherebpon he solde his sheepe and bought Dates, and wayed his Anker. It happened, that a sodayne tempeste arose, and that the shippe was in daunger of drowning, so that they were fayne to lighten it of all the burden, scarce able to escape emptie: Shortly after, as one passed by on the Sea shore (for then by chaunce it was calme) he marvelled to see it so still, wherebpon he said, The Sea longeth againe for Dates, and therfore it is so calme.

Mor. Miserie maketh a man warier.

6 Of an Heremite and a Souldiour.

A Certen Heremite, being a man of *Agreement*
godly liuing, exhorted a Souldiour to *perforce.*
leauē of the warfare in this woꝛld, which
waye very few withoute offending God
and hurte of their soule, do walke in, and
to gyue him selfe to quietnesse, and pre-
pare foꝛ his soules health. I will ffather
(quod the Souldier) do as ye will me, but
truthe is, that in these dayes Souldiours
maye neyther demaunde their wages,
though it be very small, ne yet take any
pꝛaie.

Mor. Many foꝛsake their wicked ly-
uing, because they can vse it no lōger.

7 Of the Foxe and the Bramble.

A Foxe climbed a hedge, hys fæte *Ayde.*
slipped, who (as he was falling)
caught holde on a bzamble to stave hym:
wherefoꝛe when he hadde toꝛne hys fæte
with the pꝛickes thereof, being in payne,
he sayd to the Bzamble: wo is me, foꝛ
I came to thæ foꝛ helpe, who haste hurte
mee woꝛse: not so (quod the Bziar) thou
wast deceyued, foꝛ I catche euery thing,
and thinkest thou to lay holde on me?

B.v.

Mor.

Mor. Some are so foolish as to require ayde of those whiche naturally are bent to hurte.

8 Of a Wagtayle and a Pheasant.

*Accusing
another.*

The Wagtayle wente to the Pheasant and sayd: Ah wretch, why doest thou not wype thyne eyes but lettest them continually stande with water: the stench of thyne eyes make the lothesome. The Pheasant herewith being wrothe, answered, How darest thou check me, which art so vyle an outcaste: Thy tayle hath the palsy, and art thou busie to note my fault: Go mende thy owne first, and then mayst thou better heale me. The Wagtayle hearing this, departed ashamed.

Mor. He that will condemne another, must first be cleare him selfe.

9 Of the Mice and the Frogs.

Ambition.

The Mice on a tyme contended with the Frogs for the kingdome of the Marshes, wherebpon they proclaimed open warre. The battaill being ioyned, at the first onset they behaued themselves so valiauntly, that the victorie was doubtful.

The

The wyly Mouse lurking in the grasse, priuilie as it were oute of an Ambushement, assaulted the Frogge. But the frog being of strength moze puissaunt, in courage and leaping moze valiaunt, with open warre prouoked hys enimie: Their speares were bulrushes. It happened, as they were fighting, that a kight espied them a farre of, who incontinently made spæde vnto them: but these noble warriors, being earnest in fighting, & nothing regarding themselues, were snatched by, and tozne in pieces by the kight.

Mor. The lyke happeneth to seditious Citizens, whiche being inflamed with the greedie lustes of bearing rule, whiles they stryue epyther with other, who shal be hed officer, do hazard their goods, and commonly their liues.

10 Of the beastes and the birds.

There was sometyme a battaille betwene the beastes and the birds, the vistorie was vncertain, for both hoped wel, yet much feare and daunger was, on epyther party. The Batte thinking the birds to be the weaker side, left their companie,

and

*Ambo-
dexter.*

and tooke parte with their enimies. The birds by the conducting and gouernement of the Eagle wonne the fielde. The Batte was condemned for a runawaye, and banished the companie of all birds, and that from thencefoorth he shoulde neuer flye by day lighte, and this was the onely cause, that the Battes flie but by night.

Mor. He that will not take parte of the sowre, shall not taste of that which is sweete.

11 Of the Pecoocke and the Nightingale.

All things as god will. **T**he Pecoocke complayned to Iuno, Sister and wyfe to Iupiter, bycause the Nightingale song so swæte, and she herselfe for hir hoysenelle, was a bywyde to all men. To whome Iuno sayde: Euery one hath his propre gifte of GOD: The Nightingale in singing, but thou in colours of feathers passest all other birdes, euery man muste be contente with hys estate.

Mor. What God sendeth, receyue it thankfully, neyther seeke thou further, for God doth nothing vnadvisedly.

12 Of a yong man that song at the buriall of hys mother.

A Certen man wepte and lamented for *All things*
his wyfe being caried to burying, but *not decent.*
hys sonne did sing: whom his Father rebuked, as he had ben madde that he would sing when hys mother went to buriall, whereas he oughte with him to be heauy and lamente. Why Father (quod he) if thou haue hyred these Priestes to sing, why arte thou angry with mee that sing for nothing? That is no parte of thy office sayd his Father, but belongeth to the Priest.

Mor. All things are not seemely for all men.

13 Of Heauen and Earth.

On a tyme Heauen poured on Earthe many stormes, lightning, and thundering, wherewith he oppressed it. But she being angry, called the Aire to hir, and sayd Brother I praye thee meddle not betwixt Heauen and me, for I meane to ouerthrowe him, bycause he hath wrought me such iniurie, that I would fayne by all meanes be reuenged. *Anger.*
Ah sister (quod the Aire)

Aire) do not so, but pacifie thy wzath, for though that Heauē haue vered thee now, you shal an other time be mery togyther. Yet Earth being impatient, woulde not yelde, but armed him selfe and began to warre with heauen. The aire beholding that, sent such a darke miste, y the earthe coulde not discerne where heauen was. This darknesse continued so long betwene heauen and earth, till the earthes fury was past: after which time the aire sent oute his windes, whiche dzaue away the mist.

Mor. All men ought to quenche fire, and not to kindle it.

14 Of a Lyon in loue with a Countreymans daughter.

*Armed
alwayes.*

A Lyon enamoured with a Countreymans daughter, desired hir greatly, wherupon he requested hir father to giue hir to him in mariage. What (quod the man) should I mary my daughter to a beaste? Then the Lyon frowned & grinded his teeth at him, wherewith the countreyman being afraid, went from his former talke, & sayd: I would gladly match

my

of men L. 7

PP.

15-16

Missing

Unlearned sayings

III

Armed
alwayes.

grée, that as I occupie the daye, so thou
maist runne thy race in the night. Let vs
obey oure Creatoz, and be not lofty ouer
me, but suffer mee to gyue light in the
daye, and to p̄serue the good creatures of
the Lozde. The Moone herewith beyng
moze vexed, departed in a chafe, and cal-
led to hir the starres, of whiche she gathe-
red a great armie, and beganne battaile
with the Sunne, against whom she shot
hir arrowes, and endeuozeed with hir
dartes to stryke him. But the Sunne be-
ing above hir and at the vauntage, came
downe, and with a swozde deuided the
Moone in two, & thze w down the starres,
saying: In lyke maner I will vse thee, as
often as thou arte rounde: whereof (as
repor̄te goeth) it came to passe, that the
Moone continueth not alwayes full, and
that the starres do vse to fall. The Moone
therfoze hauing the ouerthrowe, was a-
shamed and sayde: Better it is, when I
am full to be deuided, than altogtyher to
be abolished.

Mor. Lyke wyse many proude per-
sons would be Rulers alone, and can
not abyde to haue any their better oz

lyke to them.

17 Of the Spyder and the Swallowe.

*Attempt
not above
thy capaci-
tie.*

A Spider offended with the Swallowe,
bycause she deuoured the flies which
were his meate, hanged by hys webbes
aboue the hole, (from whence the Swal-
lowe should flie) to take hir. The Swal-
lowe flew forth and caried away þe webbe
with the weauer. Then the Spider han-
ging in the aire and perceyuing his death
to be at hande, sayde: Justly haue I thys
deserued, which did thinke to catch great
birds, when without great laboꝝ I could
scarfe get the smallest thing that flieth.

Mor. Attempt nothing about thy ca-
pacitie.

18 Of a Dogge and a Wolfe.

*Atten-
dance.*

A Dogge slept in a court befoze the
house of hys maister, a Wolfe came
sodenly and caught hym: whome, as he
would haue killed, the Dogge besought,
saying: Good maister spare me nowe by-
cause I am leane & thinne as thou seest,
but if thou wilt tary, there shall be with-
in these fewe dayes a great mariage kept
at

at my Lozdes, where I will so fill me and make me so fat, that then I shall doe thee moze good. The Wolfe crediting his wordes, let him go. Shortly after, the Wolfe came and founde the dog sleeping vpon the house toppe, to whom he called as he stode beneath, willing him to performe his promise: Pay verily (quod the Dog) but if from hencefozth thou finde me sleeping without dozes, tary not at all vpon hope of any mariage.

Mor The burnt hand euer after feareth the fire.

19 Of the Asse and the Foxe.

A N Asse put on a Lyons skinne and *Bablers.* walked abzoade, putting all other beastes in feare, who on a tyme seeing a Fox, endeuoured to make him also afrayed. But hee (foz by chaunce he heard him bzaie) sayd to him: Thou knowest well that I would haue trembled at thee, if I had not heard thy bzaing.

Mor. Some vnlearned men whiche outwardly beare coutenance, thzough their babling are reproued.

20 Of the Egle and the Pye.

The Pye sometyme desired the Egle,
to make him one of his friends of hys
housholde, bycause the beauty of hys bo-
dy deserued it, and also the redinesse of
his speach to do messages : I woulde so
do, sayd the Egle, but I feare least that
which I speak within doores, thou woul-
dest preache it abroad on the house tops.

Mor. keepe no bablers noz teltales
in thy house.

21 Of a Nightingale fearing the Kite.

A Nightingale espying a Wyte flying
abroad in the aire, & making a great
crying was soze afrayde, to whome the
Thrushe sayde : Feare not sister, for this
preparation to fight & these thzeatnings
will light at length, eyther on a little
mouse, or a chicken, we must take heede
of the Hauke, whose gripes we shal first
feele, ere we heare his voyce.

Mor. Quiet and close men are moze
to be dreaded, than thzeatners & great
pratlers.

22 Of a Countreyman that would passe
ouer a Ryuer.

A Coutryman ready to passe a streame,
which by chaunce was sodenly ryfen,
with late rayne that fell, sought the shal-
low. When he had assayed that parte of
the Riuer which was calmest, he founde
it deeper than he supposed: agayn, where
it was roughest, there he found it shallow-
est, than he bethought hym whyther he
might committe hys life to the calmest
place of the water, or to the roughest.

Mor. Dread those lesse whiche are
full of wordes and threathnings, than
those that say nothing.

23 Of a Harte and a Vyne.

A Hart escaping the hunters, lay hidde
vnder a vine. When they were a litle
past hir, she supposing she lay safe, began
to feede on the vine leaues. Which being
stirred, the Hunters returned: and ind-
ging (as it was in deede) some beaste to
lurke vnder the leaues, they with their
arrowes slew the harte: who as she lay
dying, sayd thus: Rightly am I serued,
for I ought not to haue hurte that which

*Benefa-
ctors.*

C. iij.

saued

saued me.

Mor. They which do any wrong to their benefactors, are punished of god.

23 Of a man bitten with a Dog.

*Benefits yll
bestowed.*

A Certen man being bitten by a Dog, wente aboute seeking for helpe. At length one met hym, who as soone as he vnderstood what he would, sayde to him: If thou wouldest be healed, thou shalt need no surgion: only let y dog which bit thee licke the bloud from thy soze, for better remedie than this can not be founde. The other smyling at him sayd: If I do so, I shall be bitten of Dogs dayly more and more.

Mor. Naughtie men hauing receyued good turnes, are the sooner ready to render displeasure.

24 Of an Assc that serued an vnkinde Maister

*Benefites il
rewarded*

A Assc serued a certen man many yeaeres, in which time he neuer offended him. It happened afterwarde, being heauy laden, that he stumbled in a rough way, and fell vnder hys burthen. When his cruell Maister bette him soze, and in spite

spite of his harte forced him to ryse, calling him a slouthfull and sluggish beast: but this poore wretched thought thus with him selfe: Miserable is my estate, which haue happened to so unkinde a Maister, for though I haue serued him a long time without displeasing him, yet doth he not forgyue me this one fault, in recompence of the good seruice that I haue done him.

Mor. This fable is against those, which forgette the benefites that they haue receyued, and greuously punish the least offence of their benefactors toward them done.

25 Of the Mousse that set the Kight at libertie.

A Mousse espied the Kight taken in a fowlers grin, on whom he toke compassion, (though he were hys moſte enemy) and gneue the knots in pieces, and set him at libertie. The Kight remembzng the good turn no longer than it was in doing: When he perceyued him selfe loose, layd holde on the poore Mousse, and with his talents toze him in pieces.

Mor. Wicked men in like manner
C.iiij. are

are wont to recompence theyr benefactors.

26 Of a Husbandman pricked by a Bee.

Benefites.

A Husbandman being stung by a Bee, maruelled that oute of the selfe same mouth so swæte iuyce proceeded, and so grienous a sting. The Bee answered, the more beneficiall I am, y more I hate them, which do me wrong.

Mor. The more good men doe, the lesse iniurie they endure.

27 Of the tree Abrotanum and the Hare.

The propertie of Abrotanum, is to drawe oute any thing that sticketh fast, with the helpe of Auxangia. Wherefore on a tyme came a Hare halting to him, for a thorne which stuck in his foote, and sayde: O Physitian both of body and soule, take pitie on me and helpe me, and forthwith shewed his right foote. This tree being moued with compassion, put him selfe vpon the wounde, brought oute the thorne and healed it. Wherefore the Hare remembzng thys benefite, caried dayly a flaggō of water on his shoulders,
and

And watered the roote of the tree, wherby
he caused it to continue fresh and greene.

Mor. Let vs alwayes gladly serue
our benefactors.

28 Of the Crowe and the Dog.

As the Crowe was offering sacrifice *Benefites*
to Minerva, she bad the Dog to hir *for aduā-*
good cheare, but he aunswered hir: Why *tage.*
doest thou bestowe sacrifice to no pur-
pose? For the Goddesse so hateth thee,
that she suffereth thee to haue no credit in
any diuination. To whome the Crowe
sayd, for that cause the more do I sacri-
fice vnto hir, that I might get hir fauour
agayne.

Mor. Many for aduantage, feare
not to benedite their enimies.

29 Of a Hunter and a Partriche.

A Hunter hadde caught a Partriche, *Betraying.*
whiche as hee would haue killed, she
besought him pardon for hir lyfe, & to set
hir at libertie, promising to bring to hys
net many Partriches: The Fowler an-
swered hir redily agayn, saying: I think
that nowe thou arte more woorthy of
C. b. death,

death: bicause thou hast giuen thy woord to betray thy friend.

Mor. He whiche goeth about by decept to vndoe his friend, runneth headlong into miserie.

30 Of the Dolphin and the Eele.

Beware of
memyes.

A Certeyne Dolphin finding an Eele in the sea, pursued after hir, whome when he had often caught, but could not holde, bycause of hir slippernesse, he was wonderfull soze. But the Eele being disposed to mock him, and therby to escape, spake craftely to the Dolphin: I am soze for thee, that thou art too muche weeryed and græued with swimming after mee, but thy laboz is lost: for in the deepe waters thou shalte neuer take mee, but goe with me into the mudde, and thou shalte haue mee at thy plesure. The foolish Dolphin being in a chafe, and also grædie of his pzaie, began to swim after hir, intending vtterly to destroy hir: when the Eele had led the Dolphin into shallow places she wounde hir selfe into the mudde, and sayd: Come vp to me, for I shal be stayed by the rootes of herbes, & thou shalt haue
thy

1st desire of mee. The Dolphin gaue a skip to catch the Cele, but she skipt into the mud, and she stack fast on dry ground: In the meane tyme came a Fisher, and strake him thorough, wherof he dyed.

Mor. He that goeth with his foe, it is no maruell if he fall.

31 Of fayre Trees, and deformed.

MAny Trees grewe togyther in one ground, tall, streight, and withoute knottes, amongst whom there was one tree low, crooked and knotty, whome for his deformatie the other mocked. It hapned that the lord of the soyle wold buylde a house, for whiche he commaunded all those trees to bee cutte downe, saue that which for his shortnesse and mishapynge, woulde disfigure the house: when the other were hewed downe, the euill fauoured tree sayd thus with himselfe: Of thee Nature wil I no longer complayn, that I am mishapē, seing that such fayre trees are alwayes in daunger.

Beautie.

Mor. Lette no man bee greened in that beautie hurteth many.

32 Of a Lyonesse and the Foxe.

The Foxe oftentimes bpzaided y^e Lionesse, that she had but one whelp at a tyme, truthe it is (quod she) but then that is a Lyon.

Mor. Beautie cōsisteth not in plentie, but in vertue.

33 Of an Astronomer and a Trauailer.

Boasters.

A Certen Astronomer diligently be-
waring the starres, vnwittingly fell into
a well, but a Trauailer by chaunce com-
ming by, and seeing him sighing, sayde :
Doeſt not thou see the earth, whiche ga-
uest thy minde bpward ?

Mor. Many boast that they knowe
of things to come, not knowing what
presently happeneth.

34 Of Schollers.

A Certeine Wheelewright had ben of-
ten deluded by Schollers, that were
bagabūds, which came to him for almes
saying they had greate skill in Magike,
and that they could doe many thyngs: of
which number, ther came one a begging
to his dooze, in the name of a Maister of
the

the seven liberal Arts, to whom he sayd:
My friende, were not you here the laste
yeare? No (quod the Scholer :) departe
therfore (quod he) & come no more here,
for I will giue thee nothing. The Schol-
ler was offended, & asked why he spake
in the singular number to him, beeing a
Master of the seven liberall Artes, and a
Magitian. He answered: I know much
more than thou doest: for with one han-
die craft labour I fynd me, my wyfe and
childzen, but thou with thy seven Artes
canst not fynde thy selfe, but goest a beg-
ging. Wherefore thou oughtest to reue-
rence me, and not I thee. When hee had
so sayde, the Scholer departed, well
mocked.

Mor. It is a folly to boast of any ti-
tle, where as knowledge wanteth of
that which is professed.

35 Of a Boaster.

A Certain ragged and yll fauored man
came into a Tauerne, and bicause he
was lightly regarded, began to boast of
his nobilitie, that he descended of an aun-
cient house, to whome one answered:
Auaunt

Auaunt knaue with thy nobilitie, oure
Millers Ake is moze noble than thou,
foz he goth with a man wayting on him,
but thou goest without.

36 Of a Boaster.

A Certein man who hauing trauailed
far, returned into his couñtre, & made
great vaunts of his manly acts y he had
done in many places, especially y he had
daunced a daunce at *Rhodes*, that none of y
place could: foz pꝛoof wherof, he sayd, y he
had to witnesse the which wer there pꝛe-
sent, to whom one of them that stode by,
answered: Sir, if this be true, what nee-
deth witnesse, there stands *Rhodes*, and
there is thy daunce.

Mor. All talke is superfluous, except
we haue pꝛesent pꝛoofe.

37 Of the Mole.

The Mole a blynd beast, sayde some-
tyme to hir mother: I see a Mulbery
tree, & streight after, I smell a gret sauoz
of Frankincense: but the third time shee
said, I heere the noyse of the fall of an y-
ron pellet: hir mother answered: As far
as I

as I perceiue, thou lackest not onely thy sight, but also thy smelling and hearing.

Mor. Some brag they can do things impossible, & in the least are reproued.

38 Of the birth of Hilles.

The talke was somtime that the hills did trauayle, whereof men hearing, came thither, and stood gaping aboute wayting for some monstrous thing, not without great feare. At length the hilles were deliuered, and broughte forth a House: wherat there fel such a laughter amongst the, y they were redy to solwe.

Boasting.

Mor. Crakers will promise greate matters, but scarce perform the least.

39 Of the Frog and the Fox.

A Frog came forth of the marishes into the wood amongst wild beasts, and sayd the was well seene in phisicke, and that hir cunning was as good as Hipocrates, or Galenes: all beasts gaue credit, only the Fox mocked hir saying: shal the be counted skilful in phisicke, whose lips bee so pale? Let hir first heale hir selfe. And thus the Foxe mocked hir. For the mouth

mouth of a Frog is of a skye colour.

Mor. It is mere folly to pzofesse that
wherof thou hast no skill.

40 Of a Pecoock spoyled of his feathers by a Souldier.

A Pecoock boasted to a Souldyer that
had decked his hat with Estriche feathers,
that she had much fairer feathers:
and to verifie hir saying, she spreade
abroade hir tayle: The Souldiour therewith
being inamozed, caught and spoyled
hir, wherewith he decked his helmet:
Then the Pecoock sayd to hirselfe: wo is
me wretch & foole, to shew so pzeious a
thing to a spoyler, which I ought to haue
kept close.

Mor. By boasting of pzeious things
many are stirred to become theues.

42 Of the Kidde and the Wolfe.

Boldnesse. **A**s a kid looked out of a windowe, he
espied a wolf passing by, vpon whom
he rayled: Ah vngracious persone, sayde
the wolf, it is not thou that tauntest me,
but thy safe holde.

42 Of the Sunne and the Northeast winde.

Sometyme the Sunne and the Northeast winde contended, who was the stronger, wherupon they agreed to proue their strength on a wayfaring man, that he might haue the victorie whiche caused him to cast away his wallet. Firſte the Northeast winde with sharpe ſtozmes & bitter blaſſes aſſayed him: He ſtayed not a whit therefoze, but as he wente, he wadded hys clothes double about hym: When the Sun was come to his courſe, by litle & litle in ſpreading his beames, hee calmed the wind, then was this man in ſuch a heate and ſwet, that he puffed & blowed exceedingly, and at length by the outragiousneſſe thereof, being fainte, he could go no further, but got him into the coole ſhadowe, caſting away his wallet, and ſat him downe vnder a thicke wood: by which euident token, the Sunne was conquerer.

Mor. Take afoze thou leape, for though thou be ſtrōg, yet perhaps another is ſtrōger than thou, if not ſtronger, yet craftier, with his pollicie to gyue thee the foyle.

D.j.

43 Of

43. Of a Foxe and women eating of a Hen.

The fore passing by a farne house, espied a great route of women eating Hens sumptuously prepared, but (God wot) there was no talke amongst them, to whom she sayd: what crying and barking of dogs would be after me if I shold doe as ye doe? Thou wicked beast (quod an old woman) we eate that is our own, but thou stealest from others.

Mor. We may not be so bolde with other mens goods, as y right owners.

44. Of a Dog and Wolues.

A Great barking Dog was a soze enemie to the Wolues, for when they would haue entred the citie, he kept them out: wherfore they also hated the dogge, whom they would fayne haue killed. At length they sent two Ambassadors to y Dog, desiring him to come abroad into y fields, and they would make him their king, bycause he was mighty and balaunt: The foolish curre consented & went with them, whom they brought safely to y other wolues that tare him in pieces.

Mor. He that will be hardy, let him keepe him selfe in a sure defence.

45 Of the Pecocke and the Crane.

The Pecocke and the Crane somtyme *Bragging*.
 Supped together, & amongst other talke,
 the Pecocke bragged muche of his fayre
 taylor, despising the Crane: he graunted y
 she was a faire birde in that point, yet
 was he able with his stoute flying, to en-
 ter amongst the clouds, when she coulde
 scarce flye to the house toppe.

Mor. Let not one thinke scozne of an-
 other, euery one hath his proper gift &
 vertue: for he that wateth thy quali-
 tie, perhaps hath y which thou lackest.

46 Of a Knight which had a brauling wife.

There dwelt a Knight at *Florence*, des- *Braulung*
 cended of a noble bloud, whiche had a *women*.
 wayward and brauling wife that dayly
 went to hir ghostly Father, to whom she
 complayned of hir husbands demeanure:
 for which he much blamed the Knight. It
 happened not long after, that she desired
 hir ghostly father to set hir & hir husband
 at quiet, wherevpon he called him to
 shrift, saying, that if he came, he doubted
 not but to make them friendes againe.
 The Knight agreeing, the other required
 D. y. him

him to make declaration of his faultes.

In fayth (quod y knight) it shall not need,
foz I know that my wife hath often tolde
thee al that euer I did, yea and moze too.

47 Of Arion and the Dolphin.

Brute
beastes
kinder
than men.

ARion was an auncient man, & came
of a noble linage: he could sing to the
harpe: he was bozne in the citie of *Me-
thimne* in the Isle of *Lesbos*, whom *Peri-
ander* King of *Corinthe* loued foz his run-
nings sake, from whom he departed to see
the famous countrey of *Sicily* and *Italie*.
When he was come thither, & had well
delighted the eares, and contented the
minds of most me in those partes, he gay-
ned greatly, and liued in pleasure & loue
of all men. Afterwarde hauing gathered
much substance, he minded to returne to
Corinthe, wherupon he hired a *Corinthian*
shyp and mariners of that coaste, bycause
he hoped to find friendship at their hands.
The *Corinthians* receyued him, and lau-
ched into the deepe, who being greedy of
this great prais of money, tooke counsell
to kill Arion. He vnderstanding of hys
destruction, gaue them al the money that
he

he had, praying them only to saue his life. But being past hope and soze afrayde, he requested that befoze his death, he might put on his apparell and take his Harpe & sing a mourning song to cōfort hysharte withall : The Mariners (though they were hard harted and cruell) desiring to heare him, graunted his petitiō. He being clad as he was accustomed, standing in y hinder part of the ship, song with a loude voyce, the song called *Orithium*. In the end of his song, as he stood with his harpe and in his clothes, he caſt him selfe into the Sea. The shipmen nothing doubting but that he was drowned, kept on their voyage. But a straunge and wonderfull thing happened, for a Dolphin sodeynly swam by & receyued him, caried hym on his backe aboue the water, and brought him safe & sound to *Tenarus*, in the land of *Laconia*: frō whēce Arion went straight to *Corinthe*, and shewed him selfe to King *Periander*, and howe he was caried of the Dolphin, declaring all that happened. The King little belæued this, but commaunded him safely to be kept til y truth were tried. The mariners were sought

foz (and Arion sent out of the way) who being brought befoze the king, he demaūded of them (making no semblant that he had knowledge of Arion) whyther they hearde any thing of him in the parties whence they came: they aunswered, that when they set foꝛth he was in *Italie*, and liued wel there, and was highly esteemed in the cities: and also was excedding rich. Whiles they thus spake, in came Arion with his Harpe, hauing on the same apparell wherewith he lept into the Sea, wherby the shipmē being amazed, & pricked in conscience, could not denie it.

Mor. In brute beasts we shall somtyme finde moze friendshippe, than in couetous men, which care foꝛ nothing but riches, neyther haue any sparke of humanitie, but the only phisnomie.

48 Of a Kid and a Wolfe.

Busie bodies.

A Kid straying frō the flock, and being pursued by a Wolfe, turned backe to him & sayde: O wolfe, bycause I am perswaded y thou shalt eate mee, play first on thy pipe that I may daunce, least I die in sorow: As the wolfe was playing and the
Kid

Kid daūcing, y dogs heard it & chaled the wolf: who sayd to the kid: I haue well deserued this, for I ought not being a cooke, to counterfet a minstrell.

Mor. They whiche regarde not that wher vnto thei are naturally inclined, but assaye that which to others belongeth, fall into aduerſitie.

49 Of the Crab and the Foxe.

A Crab fish came forth of the sea & fed, the Foxe being hungry & seeing him, caught him: who being ready to be deuoured, sayd: I am wel serued, which being a fishe of the sea, would liue on land.

Mor. Those me are iustly miserable, y forsaking their proper sciēce, do medle w that, which becommeth them not.

50 Of the Aple tree and the Pomegranat tree.

The Pomgranat and the Apple tree cōtended aboute their beautie: When they hadde continued long in stryfe together, a bush, which was their neighbour, often hearing them, at length sayd: It is tyme friends to be at one.

Mor. The vilest persons sometyms will medle in their betters matters.

*Causers of
euill.*

A Certen man had a Dog whome he alwayes fed with his owne handes, bycause he should loue him the moze, and when he was bound he loosed him: But yet he comaunded hys seruant to tye him vp, and beate him, to the ende the dogge might perceyue he loued him, & that hys seruant did not. The dog taking it grieuouſly to be dayly tied and beaten, ranne away. Whom when his maister rebuked as a churle and forgetfull of all his benefites, that he would run away from him which loued him ſo, and fed him, whome he neuer bound nor bet. Ah ſir (ſayd the dog) that your ſeruant doth at your commaundement, I count it done by you.

Mor. Thoſe are euill doers, whiche are causers of euill.

Chastitie.

A Certen Turtle being a widowe, lyued in great heauineſſe for the death of hir mate, but ſhe remayned chaſt: who other birds pitying, deſired hir to abyde with them, wherevnto at length ſhe conſented: They made hir the beſte chere they

they could, but she seeing their abhomin-
nation and whoredom, forsooke them, and
led the rest of hir lyfe in chaste widowhed.

Mor. Who protesteth chastitie, must
set his mynde on no worldly affaires.

53 Of a scolding Woman.

A Certain man had a scold to his wife, *A charme
for Scolds.* whiche alwayes bzauled with him,
what soeuer he did, whiche the moze he
bet hir, the moze fierce shee was. When
he saw that stripes would not preuaile,
he attempted an other way, for as often
as shee chid, he played on a payre of Bag-
pipes, wherof he had no skill. When he
had so done, she was moze fierce: but at
lengthe he continuing his playing, shee
daunced for anger, & in the end she stroke
the Bagpype out of his hand. But he toke
it agayne, and played, wherwith shee be-
ing chafed, ran oute of the doores, saying,
that shee woulde not endure his wicked-
nesse and dyonkennesse. The next day she
began hir scolding afreshe, but hir hus-
band played as he was wont. Then the
woma declared that she was ouercome,
and left of hir cursing, promising hir hus-

band to become most gentle vnto him, so that he woulde lay away his Bagpype.

Mor. Malaperte women by dyuers wayes must be charmed.

54 Of two Haukes and a Quayle.

*Chocse the
least euill.*

Two haukes being confederate togither, cōdescēded to deuide their pzaie equally. When they hunted on a tyme, they caught a Quayle from hir nest, to whom they sayd: Chocse whether we shal eat thæ alone, or else bzing vs to thy nest that wee may eat thy yong ones wyth thæ. The Quayle aunswered: I am in trouble on euery side, and what I shall doo I can not tell: it is better to fall into theyr handes alone, than to dye with my yong ones: but befoze they killed hir, she sayd: Better it is to suffer a little harme than a woꝛse.

Mor. Of two euills the least is to chosen.

55 Of the Wolfe and the Crane.

Charles.

The Wolfe sometyme hadde killed a sheepe, which as hee greedely deuoured, by chaūce the bones stuck fast in his thꝛoate:

throate: hee trauayled far and neere seeking for help but founde none, for all men indged hym well serued for his greedy- nesse. At length by fayze flattring words, and greater promyses, hee allured the Crane to thrust his long neck into his throate, and to plucke out the bone that stucke fast. When the Crane had so done he required a rewarde: But the Wolfe laughed him to scozn, saying: We packing thou patch, canst thou not be content with thy lyfe, thou arte bounde to thanke mee therfore: for had I list, I might haue bit- ten off thy necke.

Mor. All is lost that is put in a riuen dishe.

56 Of the Fisher and the litle fishe.

A Fisher cast his hookes into the water bayted wyth fleshe, wherewith he caught a litle fish, the prisoner besoughte him to release him, now being so little, and too lette hym growe bigger, that hereafter hee might haue the more com- moditie of him: Nay sayde the Fisher, I will not bye the pigge in the poke, for I vse to take what presently I can get.

Mor.

Mor. Leauē not the bird in the hand,
foz that in the bushe.

§ 8 Of a Foxe that woulde kill a
Henne sitting.

THe Fox being entred a countrey mā's
house, found a Henne sitting on Eggs
in the nest, whiche besought him, saying:
I pray thee kill me not now being leane,
tary a while till my chickens be hatched,
which thou mayst eat without any toth-
ake being pong: Ah (quod he) I were not
woorthy to be called a Fox, if now being
hungry, I would forsake my prae that
is redy, vpon hope of chickens which are
not yet oute of the shell: I haue strong
teeth, which are able to grynd the hardest
fleshe that is. And when he had so sayd, he
deuoured the Henne.

Mor. He is not wise, which vpon vn-
certayn hope of greater things, wyl
let go that which he hath presently.

§ 8 Of the Frogs and their King.

*Common
people.*

THe Frogs being free besought Iupiter
to giue them a kyng, hee laughed at
theyr foolish petition, neuerthelesse they
con-

continued they, instante sute so long, that at the length they forced hym there vnto. He cast them down a beame, which with the fall thereof made a great noyse in the water. The Frogs being afrayde hild their peace, and did homage to their king, and approached by litle and litle nearer vnto him. At length they boldly hopped vp and downe on him: and thus their foolish kyng became a laughing stock vnto them. Then called they on Iupiter a geyne, desiring of him a valiant king. He sent them the Stozke, who walked lyke a stoute champion thzough the Marshes killing and deuouring as many Frogs as he met. At euen when the Stork was gone to rest, they came forth of their holes, hoarsly crying, but to a deade man, for Iupiter his wil was, seing they were not content with a mercifull kyng, that they should be oppressed with a tyzant.

Mor. The like hapneth to the common people, which hauing a mercifull and gentle Prince, iudge hym a dastard and slouthful, and pray that they may haue a stoute prince. Ageyne hauing a valiant Prince, they dispraise
his

his crueltie, prayling the others clemency. Eyther it is, that we are not cōtented with things present: or that is true, seldome commeth the better.

59 Of the Colyer and the Fuller.

Company. **A** Colyer sometime desired a Fuller to dwell with hym in house togyther: Nay (sayd the Fuller) this neyther pleaseth me, nor yet is for my profite. For I feare greatly least that whiche I make cleane, thou shouldest raze as blacke as a coale.

Mor. Wee are hæreby warned too kēpe company with those that be of a perfect honest lyfe, and to shunne the felowship of leude men, as a noysome plague.

60 Of a Shepherd which kept a Wolf amongst his Dogges.

A Shepherd finding a Wolues whelp, brought him home, and kept him among his dogges that were a sauegarde for the shepe, which being well growne, began to kil shepe, and to teach the dogs to eate with him, whiche thing the shepherd marking, killed the Wolf, but yet he

he could not make the dogs leaue killing of sheepe. Then sayd the shepherd, woorthily am I thus serued, bycause I put a Wolfe amongst the Dogs, whiche hath taught them to kill sheepe.

Mor. The fellowship of euill men corrupteth good manners.

61 Of the Raven and Wolues.

A Raven sometyme folowed Wolues ouer manye high hills, wherfoze hee required to be parttaker of theyr prairie, bycause he had so far folloved them, neither had left their cōpanie. The Wolues made light of hym, bycause he folloved not thē, but their prairie, & in y he wold as soon deuoure the harts of wolues, if they should be slayn, as of any other beast.

Mor. We must alwayes mark not y we doo, but of what mynde we are in doing.

62 Of the father and his sons.

A Husband man had many yong men *Concord.* to his sons, which wer alwayes at variāce, whom hee diligently endeouored to vnite in loue together, and bycause hee wold plainly opē to thē the incōueniēces of

of theyꝝ disoord, hee bzought a bundell of small sticks, whiche he comaunded them to bynde with a little corde, and then to bzeake it in pæces: they being but yong and weake, did their good wyll to bzeake it, but coulde not pzeuayle: Then theyꝝ father losed it, and gaue euery of them a little rod therof, which euery one according to his strength did easily bzeake: and fozthwith he sayde to them: Sonnes, if ye would agræ, and sticke thus one to an other, no man were able to vanquishe you: but if ye be cyger to hurt and pursue one an other with moztal hatred, ye shal soone be a pzaie foz your enemie.

• *Mor* By conoord small thyngs encrease. By disoord great thyngs wast and consume.

63 Of Bulles and a Lyon.

Ther were foure Bulls which agræed to sticke one to an other as well in wealth as in woe, whome the Lyon perceiued feeding together, and therfoze was afraide to assaile them though hee were verie hungry: but in the ende he deuised by some crafty way to seuer them: whom
after

after they were parted he soon toze them
in peeces.

Mor. Nothing is surer than concozd
and discozd maketh the mighty weak.

64 Of a Lyon which begged of the
Wolfe part of his praie.

The Wolfe and the Fox entred felow-
ship, and went a hunting, to whome,
as they were diuiding the Harte whiche
they had taken, the Lion came by chaunce,
and chalenged the third part of the praie,
bycause he was king of foure footed beas-
tes: but the Wolfe denyed it: then the Li-
on being angry, layd hold on the Wolfe
with his clawes, and plucked the skinne
cleane from his head, and made it redde,
whereby the Wolfe escaped scarce with
his life. After the Lion turned to the Fox
and sayde: What sayest thou? Foxsoth
my lord the Kyng (quod he) I graunte
not only y^e third part, but also the whole
Hart vnto you: What (quod the Lion)
hath any body taught thee to answere so
wysely: Pea sir, (sayde the Foxe:) The
redde hatte which you put on my fellow
the Wolfe hath taught me.

*Consenting
perforce.*

E.s.

Mor.

Mor. Better it is somtime to graūt
a part than to leese the whole.

66 Of a Snayle.

Content in
thy state.

THe Snayle being offended that he cō-
tinually abode in moyst and low pla-
ces, desired the Egle, (of whome he had
heard, that shee flew so hygh, that shee
myght beholde the greatest parte of the
Earth on euery side) to cary hym vp on
high, wherby he myghte at once beholde
both Hilles and Valleys, the ffields and
the Sea. Whiche thing, when the Egle
hadde quickly done, shee cast him downe,
whereby he fell on the grounde, and was
dashed in peeces.

Mor. Let no mā exalt himself higher
than his state & nature doth require.

67 Of the Doue and the Kyte.

In time past the Dours kept war with
the Kyte, whom bicause they woulde
banquishe, they chose the Hauke to bee
theyr Kyng. When hee was come to the
kingdome, hee was rather a mortall eni-
mie to them than a King, he caughte and
destroyed them as fast as the Kyte. Then
the

the Doves were wonderful soꝝ foꝝ that they had done, and iudged it muche safer foꝝ them to haue endured the perpetuall warres of the kite, than the tyꝛanie and oppꝛession of the Hauke.

Mor. Let no man bee too much grieued wyth hys estate, foꝝ nothyng is blessed on euery syde.

68 Of a Husbandman.

A Certeyne husbandman was discontented, that he dayly ploughed his earth, and could attayn no great wealth thꝛough his toyling, & had seen some souldiers whiche when warre was broken vp, had so encreased theyꝝ substance, that they went wel apparailed, fared sumptuously, and liued in all pleasure. Wherevpon hee solde his Sheepe, Goates, and Oxen, and bought horse and Armour, and went a warfare, where, bycause he played not the man as he ought, he was spoyled of al that he had & wounded soꝝ: then he misliked warfare, and mynded to occupye marchandise, hoping foꝝ greater gayne & lesse payne: when he had sold his Farme, and laded his shyppe with mar-

chandise, he launched out into the deepe, where sodenly there arose a great tempest of weather, the shyp was drowned, and he with all his companie were caste away.

Mor. Let euery man be content with his estate, seing that miserie is euery where at hand.

68 Of the Hare and the Fox.

The Hare and the Foxe made theyr petitions to Iupiter, the one desired swiftnesse to his subtiltie, the other subtiltie to his swiftnesse: Iupiter answered them: In the beginning of y^e world, we gaue euery beaste his propre giste bountifully: now if one should haue had all, other had ben wronged.

Mor. God hath bestowed his gifts so indifferently vpon euery mā, that we ought with our state to be satisfied.

69 Of the Elme and the Osier.

Contention
with supe-
riours.

There sprong vp an Elme in the bank of a Riuier, whiche mocked an Osier that grew next him, for his weakenesse, bicause that with the least beating of the water

water he moued, but of his own strength and stoutnesse he boasted exceedingly, and howe that he had continued there many yeares not able to be shaken by the violence of the water. It hapned on a tyme, that by force of the waues he was broke downe, and caried away by the streame: Then the Osier mocked hym, saying: Whither away neyghbour, wilte thou nowe forsake me? Where is nowe thy strength become?

Mor. Those men are wiser that giue place to their betters, than they that do contende and haue a fowle overthrowe.

70 Of the Serpent and the Crab.

The Serpente and the Crab being entered friendship, liued together. The Crab being a true meaner, exhorted him to leaue off his gyle: but he would not obey him: the Crab therfoze watched him, when he was a sleepe, and as well as he could pzedded hym downe and slue hym, he seeing the serpent when he was deade, sayd: Thou oughtest afoze to haue bene straght and simple, and then thou hadst

escaped this punishment.

Mor. They which go craftily to their friends, do rather hurt them selues.

72 Of the Hart and the Wolfe.

A Hart sometyne accused a Shepe before the Wolfe, that he ought hym a bushell of wheate: The Shepe in very deede knew nothing of this, yet for feare of the Wolfe promysed payment. A day was set, which being come, the Hart put the Shepe in remembraunce therof, she denyed it, excusing that promise too be made for feare of the Wolfes presence. Forced promises are not to be kept.

Mor. It is a clause of the lawe, force must haue the repulse by force. But thereof cometh a new sentence: It is lawfull to paye craft with the lyke.

73 Of a Feller of woode.

As a Woodfeller was cuttyng wood nere a riuer side, he lost his are, who being uncertayne what to doe, sate hynnt downe on the riuers banke and wepte. But Mercurius vnderstanding the cause, & moued with pitie, diued vnder the water

ter

fer, broughte vp a golden are, and asked him, if that were it whiche he losse: He denyed it to bee his: then he dyued a geyne, and brought vp one of Siluer, the whiche he refused to be his, then he dyued the thyrde tyme, and toke vp his Are, whiche he acknowledged to be his which he lost. Mercurius perceyuing him to be a iust man and a true, gaue them all vnto hym, who forthewith came to his fellowes, and shewed them what hadde happened vnto hym. One of them bycause he woulde also trye it, came to the Ryuer, and cast in his Are willingly: then satte hym downe and wepte.

Vnto whome when Mercurius had appeared, and vnderstode the cause, he lyke wyse dyued, and broughte vp a golden Are, whiche he asked, if he hadde losse: He reioycing, dyd affirme it to be his. Whose impudent and manyfest falshood Mercurie perceyuing, neyther gaue hym the golden are, nor his owne.

Mor. How muche GOD loueth the ryghtuous, so muche he hateth the vnryghtuous.

THe Fore bæing sometyne very hungry, thoughte by suttletie to get his pray amongst the Hennes, which by the conduction of the Cocke were flowne in to a hygher tree than hee coulde clymbe: wherupon he came to the Cocke, whome he gently saluted, and sayde: What makest thou so hygh: Hast thou not hearde the newes of late, whiche are so good for vs: Merely (quod the Cocke) I heard nothing: but I praye thee what are they: The Fore sayde: I am come hyther to make thee pryue of oure ioy: For there was lately a generall Counsell helde of all Beastes, wherein was concluded a continuall peace betwæne all Beastes: so that now withoute any manner of feare, molestation, or laying awayte of any, every one may walke where as he list in safetie and quietnesse, therefore come downe and lette vs keepe holy this day. The Cocke perceyuing the subtiltie and crafte of the Fore, sayde to him: Thy tydings are very good, whiche also I do lyke well: and forthwith he stretched out his necke, and looked a farre off,

as

as though he sawe some straunge thing,
whom the ffore asked, what he espied:
The Cocke answered, I see two dogges
comming amayne with open mouth: the
ffore therew quaking for feare bad them
Adieu, for tyme it is for me to be gone, &
forthw tooke him to his fete: What sir
(quod the Cocke) whyther runnest thou:
what fearest thou: thou nædest doubt no-
thing, if this peace be concluded: verily
(quod þ ffore) I can not tell whither these
Dogs haue heard of this decree or not.
Wherby one craft was paid with þ like.

74 Of a deceyuer.

There was a certeyn man who solwed
leade and other trifles in a peece of
lether, as though it had ben som Jewel, &
in the sight of a riche marchaunt & other
men, he pziuilie thzew it to the ground, &
after tooke it vp agayne, inquiring if any
had lost it: This riche man being coue-
tous, came and affirmed it to be his: to
whom the deceyuer sayd: Is it a pzeious
thing as it seemeth: The Marchaunt
auouched it to bee. Mary (quod the other)
thou shalt not haue it agayne except thou

giue mee .x. Crownes for a reward, which he willingly gaue, & forthwith departed & opened the leather, but he perceyuing it to be a small trifle, went to the Deceyuer, alleaging y^e he was beguiled, wherefoze he threathned to hang him, excepte he restozed the .x. Crownes. Why (quod the deceyuer) didst thou craftly and falsly saye it was thine? and he caught holde on his hand and would haue bzought him befoze y^e maioz to trie their honestie, but y^e marchant plucked back his hand & ran away.

75 Of a Foxe caught by a Dog, whyles she fayned hir selfe dead.

A Foxe counterfeyting that she was dead, to the ende to entrap the birdes which should come to hir as to a dead carcase, being walowed in durt, did lie with hir face vpwarde in a field, wayting for Thoughes and Hauens, & suche like greedy birdes, whiche she would deuoure. It happened a dog to come by, whiche snatched at hir and with his teeth toze hir. Wherat she sayd: I am worthily serued, for whyles I endeuoure subtilly to catche birds, my self am caught by an other.

Mor.

Mor. They which lie in wayte for other, ought not to be greued if they be entrapped them selues.

76 Of a Boy and a Theefe.

A Boy sat weeping on the brinke of a Well, whom a Theefe demaunded the cause thereof. Mary (quod he) as I drew water my rope brake, and a pot of gold is fallen in. This theefe believing him, put of his clothes and lept into the Well to seeke it: which, because he founde not, he came vp again, where he coulde neyther see the Boy nor his cote, for the Boy was gone with it.

Mor. Hee that vseth deceit, sometime is deceyued.

77 Of the Thrush.

The Thrush made his vaunts y he had won the friendship of the Swallow, to whom his mother sayde: Thou arte a fole sonne, if thou think to liue with hir, seeing eyther of you desireth contrarie places, for she abideth in hot places, but thou in colde.

Mor. Make not those thy friendes, whose liuing disagreeth from thine.

81 Of the Aire and the winde.

The Aire on a time cited the winde before the Judge & maker of all things, and sayd: O Lorde of all things, beholde and take pitie of me, ye haue placed me Princelyke inough, for which I gine you thanks, bycause ye haue appointed me to be the life of all liuing things, but herein I was deceyued, for this wind doth make me so cold and intemperate, therefore I say to him, if he presume from henceforth to blowe vpon me, I will choke him: to whom the Creator sayd: Aire thou sayst ill, though the winde make thee colde and tolle thee, yet he maketh thee holosome and temperate. If the wind blew not on thee, thou shouldest be corrupt, lothsome, infected and hated of all men: wherfore thou oughtest to loue him whiche preserueth thy health, wherewith the Aire was at one with the Winde.

Mor. We ought to loue, and patiently suffer them which correct vs.

82 Of a Trauailer.

*Conetious-
nesse.*

A Wayfaring man hauing trauayled farre, bowed, if he found any thing to offer

offer the half thereof to Mercurius. He found a bag full of Almonds and Dates, whiche he toke and eate: but the Date stones and shells of the Almonds he layd vppon an Altare, saying: Thou haste O Mercury, my bowe, soz with thee I partake both the outside & the inside of that I found.

Mor. The fable is against couetous men, whiche soz couetousnesse deceyued the Gods.

83 Of a Woman and a Hen.

A Certen Widowe had a Hen, whiche day by daye laid an egge: she supposing, if she gaue hir moze barley, that she would lay twise a day, did so: but the hen being fat, could not lay once a day.

Mor. Sometime they lose the present commoditie, which through couetousnesse seeke after moze.

84 Of a couetous man.

A Couetous man hauing solde all hys goods, made a wedge of golde, whiche in a certein place he buried togither wth his soule & mind, to which he dayly went to

to see it: One of the woꝝkmen watching him on a time, and perceyuing what was done, digged vp the wedge and caried it away: after ward he came, who seeing the place empty, began to lament and plucke him self by the haire. Whē one saw him thus weeping, and vnderstode the cause thereof, he sayd: Friend be not soꝝy, foꝝ hauing golde, thou hadst it not, take therfoꝝe a stone, and hide it foꝝ thy gold: and suppose that it is golde, and it shall be all one to thee, foꝝ as I perceyue, whē it was golde, thou didst not occupie it.

Mor. It auayleth nothing to be endued with possessions, except we haue the vse thereof

81 Of the Chough and the Doues.

A Chough seeing Doues in a certeyn douehouse wel kept, coloured him self white, and wēt thither, bicause he would be partaker of their foode. They as long as he helde his peace, supposing him to be a Doue, receyued him into their companie. But he foꝝgetting him self on a time chatted, whose nature they then knowing, bette him and dꝛaue him away: Of which

which meate being depriued, he returned to y^e Thoughs: they bicause of his colour not knowing him, draue him frō fæding with them: so coueting both, enioyed ney^r ther.

Mor. We must be content with our owne, considering that couetousnesse, besides that it nothing auayleth, sometime is the cause to loose the present good that we haue.

82 Of the Dog and the shadowe.

AS a Dog by chaunce swam ouer the Riuer, he caried in his iawes a piece of flesh. The sunne then shyning, as commonly it happeneth, the shadowe thereof appeared in the water: which when hee had seene, supposing it to be another piece of flesh, snatched greedely thereat, & so lost that he had in his iawes. The Dog being stroken at the harte, bothe with the losse of his fleshe and also of his folishe hope, barked thus in his language: Ah wretch, whiche lackedst a measure in thy greedie desire. Thou hadst inough and too much hadst thou not doted, nowe throughe thy follie thou hast nothing left thee.

Mor.

Mor. We are warned of modestie and wisdom, in desiring and eschewing of things, and to vse a meane in our desires.

88 Of a couetous Ambassadour,

A Certē couetous man being sent Embassadour for his countrey to another Citie, there were straighth at hand trumpeters to welcome him, and to delight his eares with musicke, hoping thereby to fill their purses with money. He sent them word, it was now no time to play bycause his hart was heavy for the death of his mother: the Trumpeters deceyued of their purpose, departed sorrowing. Then a friende of his hearing of his sorrow, came to see and comforte him, and asked him, how long it was since his mother died? Forty yeares (quod he) then his friende vnderstanding the wilie decept of the Ambassadoure, laughed exceedingly.

Mor. This fable belongeth to couetous men, which studie all the wayes to the wood to saue their money.

89 Of a couetous man dying.

As a couetous man lay a dying, and vnderstood that at length he shoulde cary nothing with him, he turned him to his friendes and neyghboures whome he saue present, and sayd : Learne of mee, whiche al my life time haue endeouored to gather goods, that ye trauaill not too much too heape vp riches : for of so many Acres of land, of so much precious apparell whiche with so great sweating I haue gotte, I shall haue but a hole of five foot, and one sheet, wherwith being dead, I shall be couered.

Mor. It is a foolishe and miserable thing to bestowe so much laboz in gathering of goods, whiche (whyther we will or not) we must quickly leaue.

90 Of a Rauens taken by Dogs.

Two Rauens feeding on a carcase, had tozne away two great gobbets of flesh, which thei purposed to cary thzough the Aire : but Dogs comming sodenly vpon them, the one of them leauing hys piece of the carcase, straight flewe farre away from the sight of them : The o-

F. J.

ther

ther greedie of his praye , and staying to let goe his piece, was taken by the dogs : Who seeing that he should presently die, sayde : Ah wretche and unhappie packe that I am, whiche for so small a commodity leese so many pleasures of life.

Mor. Insatiabie greedinesse hath commonly bene the vndwining of couetous men.

91 Of a Gote and a Dog.

A Gote being hungrie, desired to enter a Gardin where he sawe greene pot-herbes: but a Bandoe, whom the Gardiner had set to be keeper , would not give him leaue, but swoze his death if he stepped in . The Gote answered, why doest thou forbid me to eate that, whiche awayleth thee nothing? I wil in no wise do this (quod the Dog) bycause it is my naturall disposition.

Mor. This fable sheweth the nature of couetous men which haue plenty of many things , whereof they haue no vse, neyther suffer others to enioy it.

92 Of a couetous mā that eate withered Apples.

A Couetous man had gathered many Apples and faire, suche as the Poets
re

report to haue bin in the Gardins of Alcinous and the *Hesperians*: whiche he did so spare, that he durst eat none, excepte they began to perishe. His sonne being very liberall, brought his fellows very often into the Apple lofles, saying: Take of these what ye will, but touch not them that are perished, for my father wil haue them serued alwayes after meate, which thing they willingly obeyed.

Mor. Nothing is moze miserable than a couetous man whiche keepeth for others that whiche God hath lent him to vse.

93 Of a Iester and a Bishop.

A Certē Iester came in the calends of Januarie to a Bishop, who was very rich, but couetous: Of whom he begged a piece of gold for a new yeares gift. This Prelate sayd that he was mad, in that he supposed to haue so much money giuen him for a newe yeeres gifte. Then the fellow begged a piece of siluer, but he sayd that was too much. Agayn, he required of him y^e least coyne of brasse: but whē he could not obtayn y^e, he sayd: I pray thee

*Couetous
Prelats.*

f. g.

yet

pet (reuerend father) at the least, bestow
thy blissing on me in steade of a present.
Then sayde the Bishop : Kneele downe
sonne that I may blisse thee. Nay, then
(quod hee) I care not for your blissing, if
it be so good cheape, for if it had be worth
a farthing, you would not haue graunted
it to mee.

Mor. This is against Bishops and
Priests, whiche sette more by riches
than all holy misteries of the Church.

24 Of a Priest which buried his Dog.

A Countrey Prieste dwelling in *Tus-*
cia, who was very riche, had a litle
Dogge whom he dearely loued : whiche,
when it died, he buried in the churchyard.
Whereof the Bishop of that Diocesse
being aduertised, and being couetous,
supposing thereby to get some great sum
of money, therevppon he somoned the
Priest to appeare before him. He know-
ing well the pretence of the Bishoppe,
tooke with him fifty pieces of golde, and
came to the Bishop, who layde soze to
his charge the burying of his Dogge, for
which he commaunded hym to prison.

The

The Prieste (as he was riche) so beyng witty withall, humbly answered him, saying: Reuerend Father, if your holynesse vnderstode the singuler wisdomme of my Dogge, ye woulde nothing maruell that he was buried amongst men: For his wit passed mans reason, as well in his life time as at the houre of hys death. What is this (quod the Bishop) that thou sayest? Forsothe (quod the Priest) he made a Will at his latter end, and knowing your necessitie, he bequeathed you fifty pecies of golde, whiche I haue brought with mee. The Bishoppe, when he had receyued the money (being well pleased) sent away the Prieste unpunished.

95 Of a Shepherd that encouraged his flocke against the Wolfe.

A Shepherd whiche had a great flocke of Cotes and sheepe, seeing his flocke dayly to be a pzaie to the wolfe, and to decrease, he gathered them all togyther, & w long talke exhorted them not to feare the wolfe (seeing they were moe in number, and besides that fenced with hornes, which y wolfe lacked) but that they would

J.iii.

at

at once withall their might defēde theſel-
 ues frō his assault, promiſing the his own
 ayde to the vttermoſt. They being here
 with encouraged, did promiſe and ſweare
 that they would not ſtir an ynche for the
 wolf. But ſhortly after when they heard
 that the wolf came, they were ſo afraid,
 that the ſhepherds wordes coulde by no
 meanes ſtay them from running away.
 Then ſayde the Shepherd to him ſelfe:
 it is not poſſible that nature ſholde be al-
 tered.

Mor. Dull heads and cowards are
 afraid, not only of the ſight, but alſo of
 the report of their enemies, neyther cā
 they be encouraged to manhood by a-
 ny talke of their Captayne.

96 Of a Fiſher and fiue Fiſhes.

Counſell.

There were fiue fiſhes, yong, fat, and
 luſtie, whiche ſwam in a creeke of the
 ſea, whom a fiſher eſpying that paſſed
 by, ſet his nets to take them. They ſeeing
 that, ſayde: It is good that we ſtrongly
 ſwimme together and bzeake thoſe nets,
 that hereafter they may deceyue no moze
 fiſhe, for we are ſtrong, and this we may
 ſhout

stoutely do. When an auncient and witty Sturghion lying at reste in the water, and hearing this, started vp saying: little ones, your intent is foolishhe, therefore I counsell you, if ye will be safe, to auoyde the nets, other wise when ye are faste in them ye will be sozry. These Fishes being yong, and trusting in their owne strength, despised the counsell of the elder, and they swamme together ouer the nets, minding to bzeake them, but the nets yelded, and their rushing did not preuayle, so that, when they were taken, they mourned, lamented and syghed to late.

Mor. It is good to beleue our elders, which are wiser than our selues.

97 Of the Owle.

Sometime the most part of birds went to the Owle and desired hir no longer to abide in holes of houses; but rather in the boughs of trees. where is swæter singing. And incontinently they shewed hir a yong Oke newe sprong vp, small and tender, where she might sitte very

F. iiii.

softly,

softly, and builde hir nest: she woulde not agree therto, but gaue them counsell not to credite the yong plante, for it woulde beare in tyme to come, birdlyme, whiche woulde be their destruction. They being a light kinde of birdes and often sitting, despised the good counsell of the Owle: but when the Oke was growē, it was brode and full of boughes: then the birdes together did flie amongst the boughs, there they toke their pleasure, hopped vp and downe, played and song together. In the meane time the Oke brought forth birdlyme. When the smal birds all too late repented, that they refused that holosome counsell: and this is the cause (men say) why all birdes, as soone as they see the Owle, come clustering about hir, follow hir, sit aboute hir and flie with hir, for they remembzing that counsell, accounte hir wise, and come aboute hir by flockes, that they might learne wisdom and knowledge of hir.

*Mor Despise not the counsel of him
that giueth it a right.*

98 Of a Fox.

A Foxe being caught in a snare, when Counsell she had escaped with hir tayle cut of, for priuate was ashamed of hir life, wherevppon she gayne. pretended to persuade other Foxes thereto, so as by a cōmon mischief she myght couer hir owne shame: When shee had assembled them all together, she counsellled them to cutte off their tayles, alledging that they were not onely vncomely but also a superfluous burthen: One of the Foxes aunswered hir: Truly sister, yf this thing were not only for thy profite, thou wouldest not counsell vs thertō.

Mor. Wicked men gyue counsell to their neighbours for no good will, but for their owne aduantage.

99 Of the Lyon and the Gote.

A Lyon by chaunce espyed a Gote vpo Crafty mē an high rock, whom he counsellled rather to come downe and feed in the grēne medow: so wold I sayde the gote, if thou were thence, for thou geuest me counsell, not for my pleasure, but to slake thy hunger.

Mor. Credit not euery mans talke,

ff. v.

for

foz some counsel not to pzofit thæ, but
themselues.

100 Of a Fox taken by a Countryman.

*Craftie
men.*

A ffore being taken by a Countryman
of whose Hens he had kylled many,
with flattering woꝝds besought hym to
set him at libertie, swearyng deuoutely
that thencefoꝝth he would neuer do him
harme. The Countryman answered,
I woulde willingly foꝝgiue thæ, and let
thæ go safe and sounde, but that I know
thæ to be craftie, and a pzomise breaker,
and I certenly know, that thou canst not
hinder mee bæing deade, but I mystrust
thæ being alyue.

Mor. We must giue no credit to false
and craftie men.

101 Of a Woman that woulde
dye for hir Husband.

*Craft of
women.*

A Certeyne chaste Matrone that loued
hir husbande well, was griued at
the heart foꝝ the sickenesse of hym, wea-
ping and mournyng much: & bycause hir
hearty good will might appære the moze,
she besought death, if needes he woulde
haue

haue hir Husbände, rather too take hir
and to excuse him: whiles she thus spake,
she espied Death with his lothesome lo-
kes appzoching, wherewith she beyng a
gast, and already repenting, sayd: I am
not that body which thou sækest, he lyeth
in the bed whom thou comest to slea.

Mor. No man loueth hys friende so
well, but he loueth hym selfe better:
Nære is my coate, but nærer is my
skinne.

102 Of a Lyon being olde.

There was a Lion which in his youth
through his fiercenesse had purchased
the displeasure of many: whereof in hys
olde age he receyued iust punishment.
Euery beast in recompence of their hurt
requited hys quarell: The Boze wyth
his tuske, the Bull strake him with hys
horns, and especialy the Ass, (beeing in-
flamed to cast off the name of a cowarde)
with chyding and kickyng, couragiously
didde beate him. The Lion then wayling
lamentably sayde: Those whome some-
time I haue hurt, pay me agein with the
same measure, and not without a cause:

Agein,

*Crueltie
requited.*

Agein, those to whome sometyme I haue done good, requite not now my goodnesse, but rather vniustly are my foes: greate was my follie when I made so many my enimies, but greter, in that I trusted false friendes.

Mor. When thou art in prosperous estate be not lofty nor fierce, if fortune once frown or looke awry, they whom thou haste hurte, shall reuenge theyr quarell: if thou haue friends, put a difference betwene them, some are friends not too thee, but too thy table, and to thy fortune, which as the wynde turneth, will turne, and happye shalte thou be if they be not thy foes.

103 Of an Eagle and a Conie.

Sometyme an Eagle buylt hir nest in an high tree, who by chaunce espyed yong Kabbettes a farre off feeding, whiche he snatched vp, and caried to his yong ones to feede on. The Conye with flatterynge words besoughte him to restore his son. But the Eagle supposing him being but a small beaste, and earthly, by no meanes able to hurt him, toze the in peeces with
hir

hir clawes in the sight of the Conie, and gaue the to hir yong ones to make merie withall. The Conies heart earning soze at the death of hir Kabbets, woulde not let it rest vnreuenged, but digged vp by the rootes that tree where hir nest was, which with the least blast of winde was ouerthrowne: By which meanes the Eagles yong ones being without feathers, and not able to flie, fell to the ground, and were destroyed. Which thing not a little comforted the Conie.

Mor. No man bearing him selfe stiff of his owne strength, ought to despise the weaker, seing sometyme the feeble do reuenge the wrong don to them by the mightie.

104 Of the Hares and the Frogs.

It hapned that Hares hering a strange roaring in the woode, all trembling began swiftly to runne away: In running they stayed at a marishe, being in doute what to doe, seeing danger on euery syde: and to encrease theyr feare they espied Frogs there drowned. Then one wyser than the rest sayd: Wherfoze are we so fondly

Courage.

fondly afraid: Let vs take a good hart, for
swiftnesse in running we lack not, but on
ly a couragious stomack, as for this hur-
ly burly we need not fear but set it light.

Mor. In all things take a good hart :
Strength without courage is but dead :
for the cheefe heade of strength is har-
dinesse.

105 Of the Bee and Inpiter.

Cursing.

THe Bee whych as men think, was the
firste maker of Ware, came some-
tyme to sacrifice to the Gods, whose obla-
tio to Iupiter was a house of hony, wher-
with Iupiter reioycing, commaunded hir
petition whatsoeuer it were, to be graū-
ted. Then the Bee asked thus : most pui-
sant god of al gods, I besech thee graūt to
thy handmayde, that who soeuer cometh
to the hyue to steale away hir hony, may
forthwith dye as I haue pricked him. Iu-
piter being abashed at hir requeste, by-
cause he loued mankinde farre aboue all
other, at lengthe sayde to hir : Be thou
contente if thou sting hym that stealeth
thy honye, that thou mayst leese thy sting
and forthwyth dye, and that in thy sting
thy

thy lyfe may lye.

Mor. We curse oure enemyes, but it commonly lyghteth on oure owne heads.

106 Of a hart and a Lyon.

A Harte escaping Hunters, entred a caue, where he chaunced on a Lyon, by whome he was taken: As he was dying, he sayde: *Woe is mee, that fleeing from men, haue happened on the cruellest of all beasts.* *Danger.*

Mor. Many men auoyding smal dangers, runne into great.

107 Of the Towne Dogs.

A Great route of Towne dogs coursed sore a Country dog which ran away and durst not resist: at the last he turned ageyne and shewed his teethe to them, then they all stode still, and durste not come nere him, where as the Capteine generall of the hoste was presente, who turned to his souldiers, & sayd: *Felowes, this sighte warneth vs not to flee, seeing we see moze daunger to them that runne away, than to those that resist,*

108 OF

Dealyng. **T**wo Pots stode together on a bank, the one was of carth, the other of brasse, which both were sodeinly caught by the force of the streames, the earthen Pot fering to be broken went swiftlicst, whom the Brasen potte comforted, willing him to feare nothyng: for he coulde take heede ynough, that they shoulde not knocke together. Nay (said the other) I knowe well inough, whether the Riuer beate thee agaynst mee, or mee againste thee, I shall be in hazarde on euery side. Therfore haue I determined to keepe no companie with thee.

Mor. Better it is too deale with thy fellowe, than with thy better, for the myghtyer man can sooner hurte thee, than thou him.

109 Of the Swanne syngying at the poynt of death.

Death. **A** Swan being nere at the poynt of death, was asked of the Storke, why he song sweter, being nigh his death, (which all other beasts do so much hate) than in all his lyfe tyme befoze, seing at that

that tyme he ought to be soz: the Swan
aunswered: Bicause from henceforth I
shall not bee troubled with seekyng for
meate, neither shall I neede to feare the
foulers ginne.

Mor. Wee are warned hereby not to
feare death, being by that bereft from
all miseries.

110 Of an Olde man whych set Trees.

A Man of very old age, was mocked of
a yong man, bicause he planted trees,
wherof he shold neuer see fruite: The old
man aunswered: Neyther thou perhaps
shalte gather fruite of those whiche thou
gost about to set. Shortly after the yong
man fell out of a tree, whiche he clymbed
to gather berries, and brake his necke.

Mor. Death spareth no age.

111 Of the Phesaunt and the
Pecocke.

The birds somtime being at debate a ^{Debate.}
bout a certen election, at length chose
the Phesant and the Pecocke, who also
straued for their prerogative, and about it
consumed their substance. When y^e birdes

G. j.

assem.

assembled befoze the Eagle, to whom they shewed their election, crauing that hee as an indifferent Iudge would confirme it. The Eagle, bicause he would perfectly vnderstand the case, sent for them both to heare them. The Pheasant beganne his tale thus: O ryghtuous iudge howe passing faire a birde I am thou mayest perceyue, howe swete also my flesh is, it is not vnknowne, wherefoze I thinke my selfe worthy of the Lordshippe. When the Pecoche layde for hym selfe thus: Moste gracious Lady, the wordes whiche the Pheasant hath alleaged are vnttrue, for in beautie I farre excēde him, besydes that my varyable taylor of ryght chalengeth this honoz, & forthwith she spred out hir taylor: When the Eagle had heard both their argumentes, hee began first with the Pecoche, and sayd: In setting vp thy taylor thou haste dyspraysed thy selfe, for thy filthy fete declare thee vnworthy to bee ruler: Then turning to the Pheasant he sayde: bycause thou art weake and alwayes weeping, and further canste not sing, I depriue thee also of this office. And so both were put out.

Mor.

Mor. They which wil be lords must not strice.

112 Of the Ape and the Brocke.

The Ape came to a Brocke to borowe an Hundreth markes, bycause hee woulde occupie beyonde the Sea, promysing him halfe the gayne: the Brocke aunswered, I am content, if thou canste fynd sufficient sureties for payment, with an Oblygatyon of theyr handes. The Ape broughte the Bugle and the Bull to be his suretyes, and left the obligati on in the custodie of the Horse, and went on his iourney, but neuer returned. The Brocke seeing hym selfe thus deluded by the Ape, did demaunde the dette of the sureties, but they scorned hym, wherefore hee complayned vnto the Iudge, and shewed the obligation, who compelled the sureties to paye it, but they euer after persecuted the Brocke, and wounded him sore.

Dettes.

Mor. He that boroweth not, keepeth hym selfe oute of stryfe and greate trouble.

Deceyte.

The Dog & the Cock entred friendship & iorneyd together: when night drew nere, the Cocke flew vp into a tree, and rested, but the dog slept at the roote of the hollow tree. It hapned that the Cocke, as he was wot, crowed in the night season, whome the Fox hearing, ranne towarde him, and as he stode on the grounde, he prayed the Cock to come downe, bicause he greatly desired to embrace so trim a singing birde: the Cocke bade him that he shoulde first wake the porter, whiche slept at the root of the tree, and that when he had opened he woulde come downe: as the Foxe sought meanes to call hym vp, the Dog starte vp and toze him in pieces.

Mor. Wyse men wil by pollicy send their enimies to myghtier than themselves.

A Foxe sometyme had a Storke to supper, when the seruice was broughte in, the Foxe set broth on the table, which bycause it was thyn, the Storke assayed to picke vp with his bill, but coulde not,
which

whiche the ffore easily licked vp: the o^rther thus deluded, departed with muche shame. Within few days after y^e Stork returned and likewise bade the ffor to supper: A glasse full of meate was set on the boorde, which bycause it had a narrow necke, the ffore might well looke on and be hungry, but he coulde not once licke his lips withall, which the Storke with his bill easely pulled out.

Mor. Laughing, iesting, craftie and deceptfull dealing muste be requited with the like.

115 Of a Frier, a Layman, and the Wolfe.

A Certaine religious man of the order *Deceytfull*
of S. Anthontie, begged of a Husband *persons.*
man a portion of cozne, for which he promised to warrant all that he had, especially that his Shæpe that yere should bee safe. The coutryman giuing credit to his promises, lette his Shæpe stray abroade where they list, wherof the gretest number a Wolfe destroyed: the Farmer therewith chafing, when the nexte yeare the gatherer came for cozne, did not only de-

nie him his almes, but also blamed him
 for his foolishe promises. Why what is
 the matter (quod hæ)? The other an-
 swered, his sheepe were destroyed by the
 Wolfe: What the Wolfe? (said he) sure-
 ly that is a naughtie beast, trust him not,
 but beware of him: for he would not only
 deceine S. Anthony but also Chryst him
 selfe, if hæ could. It is therfore follie to
 credit those whose marke that they shote
 at is onely to deceyue.

116 Of a Parat.

*Deserts re-
 warded.*

A Parat being brought out of the East
 partes into the West, where no such
 birds are wont to bꝛeede, maruelled that
 he was moze esteemed there, than in his
 native countrey: for hæ was kepte in a
 Cage of yuoꝛie wrought wyth Syluer
 wire, fed with most swæte meate, which
 thyng happened not to other birdes of the
 west partes, whiche in beautie and spea-
 king as farre excelled. When the Turtle
 being shutte vp in the same cage, sayde:
 This is not maruel woꝛthy, for no man
 in his owne countrey is rewarded as hæ
 deserue th.

Sometyme an Ass serued a Gardiner
of whose crueltie he complayned to Iu-
piter beseching him to haue a new ma-
ster. Iupiter graunted his request, & put
him to a tyler, whō bicause he laded hym
with much heuier burdens, he mislyked:
He therefore prayed Iupiter yet once a-
geyne, to shift hys seruice from hym to
a gentler Mayster. The God smyled at
hys follie, yet the Ass continued so long
an earnest suter, that he forced him ther-
to. The he serued a Curryer, whose trade
when the Ass had well perceined, he re-
pentted, saying: Ah wretche that I am,
which can be contented with no maister,
for now I haue got suche a one, which as
I suppose, will also currie my skin.

*Desire of
new things*

Mor. Things presente we neuer al-
low, but seeke for new.

118 Of waxe that desired hardnesse.

The Wax lamented that he was made
soft, & in danger to be hurt with euery
light stroke. On a time he espied y^e tyles
were made of earthe, muche softer than
hee was, who by the heate of the fire
were made so harde, that they continued

*Desire that
is fit.*

many yeres, he likewise cast himself into the fire, hoping therby to come to that perfection of hardnesse that they were: but the Ware streight way beeing melted, consumed away.

Mor. We are forbiddē to couet that which is contrary to our nature.

119 Of a Pacient and a Physitian.

Dyet.

A Physitian tooke vppon him to cure a Pacient, who at length dyed: then sayd he to the Pacientes kinsfolke: this man caste hym selfe awaye for lacke of good dyet.

Mor. He that vseth quaffing and lyueth inordinatly, shall neuer be olde, or else shall haue a very shorthe lyfe.

120 Of an Assc carying an Image.

Dignitie.

A Assc caried an Image of siluer on his shoulders, whiche euery one that met it, did worshipping: wherewith beeing insolent, he woulde no longer be an Assc: then was it tolde hym that hee was no God, but caried an Idoll.

Mor. They that are placed in dignitie ought to know that they are men.

121 Of a Fisher.

A Fisher fished in a certē ryuer, where he spread abroade hys nets and compassed in the water, tying a stone to eyther of his ropes, and thus continued beating the water that the fishes shooting by, might vnawares fall into his nets: which one of the inhabitauntes thereabout seeing, rebuked him for troubling y^e riuer, that he suffered it not to haue the clære water: he answered: Excepte the riuer be thus troubled, I shoulde dye for hunger.

Mor. The Rulers of Cities do most of all enriche them selues, when they stirre by discord amongst the people.

122 Of the Belly and other members.

The members of man perceyuing the Belly would not worke, fell at variance with him and denied their helpe any longer. It happened, that they began to saynt, the cause whereof they perceyued to bee: that the Belly, hauing receyued y^e meate, did equally parte it to euery member, wherupon they became friends agayne.

Discord.

G. b.

Mor.

Mor. Great things by disorde decaye, but small things by conorde are of force.

123 Of the Frog and the Crab.

A Frogge seeing a Crab swimming by the water side, sayd: What is he so y^e fauoured and foule, that dare trouble my water? seeing I am mightie and strong, I will put him to flight. When he had so sayd, he leapt vpon the Crab saying: why wast not thou ashamed *Dwzetch*, to enter into my resting place? Didst not thou blush being so foule and so black, to defile the cleare water? The Crab, as his maner is, began to go backe and sayde: I pray thee sister say not so, for I would be at one with thee, therfore come not thus vpon mee. The Frog seeing him go back, supposed that he did it for feare of him, whereby he wared more fierse against him, saying: Drawe not back thou filth, for thou maist not escape, this day will I giue thy flesh to the fish, and incontinent he skipped vpo him to kill him. The Crab seeing the present daunger turned about, and with his clawes byt the Frog & toze him in pieces.

Mor.

Mor. Every man, as much as in him lieth, let him studie to auoyde warre and discorde.

124 Of a Leopard and an Vnicorne fighting with a Dragon.

THe Leopard sometime fought with y Dragon, against whome (bycause he could not pzeuayle) he besought the Unicozne to ayde him, and sayd: Thou art a goodly beast, expert in fighting & valiaūt, wherfoze I pray thee helpe me. The Unicozne hearing this commendatiō of himself, aunswered: Thou sayst truthe, for I haue skill in fighting, and therfoze I wil valiauntly defende thee, for when y Dragon shall open his mouthe, I will thrust him into the throte with my horne. Whe they were both come to the Dragon, the Leopard gaue the onset, trusting to the strenght of the Unicozne, but the Dragō fought with them & spit fire at them. The Unicozne seeing him open his mouth ran hastily to thrust him through, but he cast his head at one side, whereby y Unicozne missing him, smot his horne fast into the ground and died.

Mor.

Mor. Hee that wil fight foꝛ another,
seeketh his owne destruction.

125 Of the enuious Dog and the Oxe.

Despise.

A Dogge lay sleeping in a racke full of
hey, thither came an Oxe to feede.
The Dog seeing him comming, barked &
foꝛbad him. To whom the Oxe sayd: the
Diuell choke thee with this thy despise,
which neyther canst eate hey thy self, noꝛ
yet will suffer me.

Mor. Many are of that disposition,
y they will grudge others that, whiche
they foꝛ lacke of wit can not attayne
vnto.

126 Of a yong Man.

*Despise
nothing.*

A Certen yong Man espied an old man
going crooked like a bent bow, whom
he asked if he would sell a bowe: Haste
thou (quod hee) any neede to lose thy mo-
ney: If thou liue til my age, nature shal
giue thee a bowe without money.

Mor. The faultes of age are not to
be laughed at, bicause no man, if he
liue, can escape it.

127 Of a Countryman and Peares.

A Certain gluttonous man tooke hys iourney to go to a Wedding wherevnto he was biddē. By the way he found an heape of peares, but none of them he touched, albeit he was exceeding hungry, which in cōtempt he made water on, for he thought scozne of such meate, going to so good cheare. But as he passed on his way, he came to a streame lately risen with rayne, whiche without daunger of his life he could not passe ouer, therefore he returned home againe: and by the way he was so hungry (bicause of his lōg fasting) that if he had not eatē the peares that he pissed on, seeing there was nothing else, he had famished.

Mor. Despise nothing, for what is so vile or base, that will not at one time or another serue for some purpose:

128 Of a man that refused Clysters.

A Certen rich German fell sick, to whom came many Physitians to cure him, (for to hony come flies by heapes) amongst whom one helde opinion that he must take a Clyster, if he would reconer hys health:

Desprayers of Physicke.

health: The patient hearing this (bicause he had neuer taken any such medicine) was wodd angrie, and commaunded all y^e Physitians to be put out of doores, saying that they were mad, whiche would minister to his fayle, when his head aked.

Mor. All holosome things seeme tedious to them which neuer assayed the.

129 Of a Deceyuer.

*Dissem-
blers.*

A Certain poore man being sick, vowed to the Gods, if he might recouer hys health, an hundred Oren in sacrifice: the Gods (bicause they would trie him) made him whole. When he was well, bicause he had no Oren, he made an hundred Ore of paste, which on the Altar he sacrificed. The Gods meaning to punish him therfore, appeared to him in a dreame, & sayd: Go to the sea shoze in such a place & there thou shalt find an hundred talents of gold. This fellow when he awaked, reioysing greatly, went to the place y^e was shewed him and sought for it, where he was take by Pirates, whome he prayed for his liberty, promising the a 50. talents of gold, but to him they gaue no credit, but caried him

him away and solde him for a M. Crotes.

Mor. God hateth dissemblers & lyers.

130 Of a Cat and Mice.

A Cat hearing that there were many Mice in a certein house, came thither: of which, those that she caught she deuoured: The Mice seeing them selues dayly diminished, agreed together to come down no more, least they should al be destroyed: for if the Cat come not hither (sayd they) we shall be safe. The Cat perceyuing the Mice descended not, thought by deceyt to take them, and climbed vp on a beame, wheron she hanged hir self, sayning to be dead, whom one of the Mice, as he looked downward espied, and sayd to him: verily my friende, though I knewe thou were dead, yet would I not come downe.

Dissimulation.

Mor. A wise man once deceyued through the falshood of a wicked man, will neuer after credite hys dissimulation.

131 Of the, Wolfe and the Sheepe.

A Wolfe being bitten by Dogs and euill entreated, laye prostrate along: he

he lacking meate, espied a Sheep, whome he desired to bring him some of the running water to drinke, saying: If thou wilt giue me drinke, I will prouide meate my self she aunswered: if I giue thee drinke, thou wilt eate mee.

Mor. This fable is against an euil body, whiche by dissimulation lyeth in wayte.

132 Of the sicke Asse.

The report was, that the Asse lay sick, nigh at the point of death, there came both the Wolues and Dogges to visite him, and demaunded of his Sonne, howe his ffather dyd, he aunswered (looking thzough the chinkes of the doze) better than ye would.

Mor. This fable speaketh of them, that fayne to take heauily the death of other, where as they wishe them dead long befoze.

133 Of a Foxe.

A Foxe came into a Vineyarde where he espyed faire clusters of Grapes which were ripe, of them fayne would he eate,

eate, and bicause they were past his reach, he thought to find some shift to gette them: but perceyuing his laboꝝ to be lost, and that by no meanes he could satisfie his desire, he turned his soꝝowe into ioye, saying: Those Clusters be yet to soure to eate, foꝝ they would set my teeth on edge.

Mor. It is wisdomē to dissemble that he careth not foꝝ that whiche he knoweth he can not get.

134 Of a man that would kil a Hog.

IT was a custome in a certeyn Citie of *Picine in Italie*, that he whiche killed a Hog in Winter should bid his neighbours to supper. Now there was one which minded to kill a Hog, but lothe he was to be at any charges, wherevppon he asked the aduise of his Godfather, how he might shifte of the expences. Tell abzoade (*quod hæ*) to morow, that this night there was a Hog stolen from thæ. It happened the same night, (he nothing mistrusting it) that one verily conueyed a Hogge from him. In the morning whē he rose, he looked foꝝ his hogs, wherof missing one, he went incōtinent to his Godfather, and cried a loude, that one of

H. J. his

his Hogs were stollē. Wel done (quod hēe) thou playest y wise fellow, for so I taught thee to speake: the other swoze by all the Gods he did not lie. I conne thee thāk (sayd his Godfather) thou followest wel my counsell. The other for all that did sweare and stare the more that it was true. Thou arte to be cōmended (quod hēe) for I forwarned thee so to saye, and my counsell was good. The other seing him selfe thus flouted, departed heauily.

135 Of the Egle that cited al maner of birds.

Disobedi-
nce.

THe Egle called together all manner of wildfoule: which being assembled, as he corrected certein faultes, there came Hunters which set abroad their nets to catch the birds. The Egle seing the present daunger, made proclamation by his criers, that all should follow the banner of the Egle, & flie with hir, if they would escape: then as many as flew with hir escaped, but some gluttonous & disobediēt, who beholding the pray & coueting it, flew into y nets, wherin being entangled, they cried piteously.

Mor. Hēe that will not obey, falleth into mischief.

136 Of a Satyr and a wayfaring Man.

A Satyr, which in old time was counted *Double*
 God of the Woods, walking abroad, *tonged.*
 found a wayfaring mā couered with snow
 & nigh dead with cold: on whom taking pi-
 tie, he brought him into his denne & made
 a fire & cherished him. It happened that the
 Satir espied him breathing on his hands,
 wherof demaūding the cause, he answered:
 to heate his hands. And being set downe to
 meate, the trauayler blowed on fried bar-
 ley that was on his trencher. He asked a-
 gaine, why he did so: to coole it (quod he.)
 The Satir dzaue him out of his denne,
 & told him that he would harboꝝ none that
 had so variable a mouth.

Mor. Deale not with that man, which
 hath a double hart, oꝝ is vnstable in hys
 woꝝdes.

137 Of a tyrannous Griffon.

The Griffon sometime tooke vppon him *Do as ye*
 the gouernement of a Kealme, whiche *woulde be*
 with Tyrannie he ruled, commaunding *done vnto.*
 that no Straunger should bye oꝝ sell any
 thing amongst them. Secondly, that none
 shoulde come from other Countreys to
 them. Thirdly, that none of hys subiectes
 should

Should trauell to other places : These three things being straightly executed, he liued in pleasure and wared riche, whereof he neuer gaue any thing. It happened that his Countrey was destroyed by lightning and tempestes, wherefore hys Citizens cried out, that they might trauaile abzoade, least they died for hunger. Then he sent Ambassadors to other Nations, desiring to sell them of their marchandise and barter them at their pleasure. But they denied it, because he neuer would sell any thing to the: then he required that they would come with their ware to him, but they would not. Last of all he prayed them to receyue him and his people being then in miserie: but they sayd: Thou wouldest neuer come till neede made thee, therefore we will not receyue thee. Then hee and his people being thus reprobate, died miserably.

Mor. We must doe, as we woulde be done vnto.

138 Of a Pie and a Cuckow.

*Doubt
the worst.* A Pie espying a Cuckow lurking amongst the boughes of a tree, supposed it to be a Hauke, wherewith being moued, flew away:

way: which thing other birdes neere at had beholding, mocked the Pie, that in stead of a Hanke, she flew frō the Cuckow, she answered: I had rather be mocked of you, thā my friends should weepe for me.

Mor. It is better to minister occasion for our foes to laugh at, than our friends to weepe at.

139 Of a Serpent.

A Serpent being troden vpon by many, *Dreadful* made his moane to Iupiter, but he sayd *nesse.* to him: If thou hadst stinged him whiche first kicked thee, the next would neuer haue attempted it.

Mor. They which withstande their assaulters, become a terror to others.

140 Of the rule of womē of their husbands.

A Certain man caried about through the *Dread* whole worlde a paire of bootes, whiche *without* he woulde giue that man who feared not *need.* his wife. He could find none a great while, which would take them. But at length a Countreyman receyued them, to whome he sayde: Soft lette me put them in thy bosome and wype them. But the Countreyman

(bycause his shirt was new & white) sayd:
I dare not least my wife taūt me for blac-
king my shirt:thē he tooke away the bootes
& bet him therewith,saying: Get thee hence
in the Diuels name, bicause thou dreagest
thy wife for a litle trifle, thou didst meane
to deceyue me of my bootes,and he straight
way departed. But I think he hath not yet
bestowed them iustly of any man.

141 Of a woman.

*Dronken-
resse.*

A Certen Woman had a dronkard to hir
husband, from whiche vice (bicause she
would rid him) she vled this pollicie: She
watched him when he was dronken heauy
a slape,& like a dead man without feeling,
and tooke him on hir shoulders, caried him
into the churchyard,layde him in a graue &
departed. When she supposed that he was
sober, she went and knocked at the head of
the tombe,who asked,who knocketh at the
dore: his wife answered, I am here, and
haue bzought meate for the dead. Ah (quod
hæ) bzing mee rather some drinke thā meate,
thou doest trouble me in speaking of meate
and no drinke. The good woman stroke hir
bzeast and sayd: woe is mee wretch,for my
craft

craft will do no good : thou my husband art nothing mended, but become woꝛse, so that this disease hath got an habit in thee.

Mor. We must not continue in euill deeds, foꝛ custome sometime creepeth on a man.

142 Of the Bore and the Countryman.

There was a Boze which routed vp the coꝛne, whose eare a Countreyman cut off. It chaunced he came againe the second time, then he cut off his other eare. When he came yet againe, he caught him & caried him into the citie and gaue it his Attoꝛney to make mery withall. At the feaste when he was broken vp, his hart was not found. Then his Maister was wrothe with the Cooke therfoꝛe. Sir (quod the Countryma) it is no maruell y his hart is not here, foꝛ I think the foolish Boze had no harte, foꝛ if he had had any, he would not haue come so oft into my coꝛne to his cost. Then all the gueskes laughed exceedingly at his foolishnesse.

Dulspirited.

Mor. Many liue so without spirite oꝛ boldnesse, that it is doubtfull whether they haue a harte oꝛ not.

education
youth.

A Gnat in the Winterseason, supposing that he should die for hunger and cold, came to a Hyue of bees, of whom he desired meate & lodging, promising (if they would graunt it him) to teache their children the arte of Musicke. Then one of the Bees answered: I had rather my children learned some trade whiche can keepe them from hunger and colde.

Mor. We are warned to bring vp our children in those sciences, whereby they may be able to get their living.

nimie.

A Certein man, when the Owner was absent, came to the place where hony was made, and stole away an hony combe: the owner at his returne seeing the hiues emptye, stode vp and sought if ought were left. The Bees returning from feeding, and fynding him there, pricked him with their stings, and handeled him very yll. Then he sayde to them: O vile beastes, whiche haue lette esCAPE vnhurt him whiche hath stollen your honycombes, and strike me which take care ouer you.

Mor.

Mor. Some men through follie cannot beware of their enimies, and dꝛiue back their friends, as such that lay a wayte to deceyue.

145 Of many creeping Wormes
and Beastes.

MAny creéping beastes sat a sunning, a
mōgst whom the cockatrice was, who
cryed aloud: Who so dare fight with me,
let him come foꝛth. The Snayle came foꝛth
to fyght with hir: as they were togyther
struyng, y Cockatrice would haue bit the
Snaile, and poysoned him, but he dꝛew his
hed into his shell that she coulde not touch
him, after ward the Snayle came foꝛth and
bit the serpent, wherby she was ouercome.
Not long after, she being agein encoꝛaged,
excused hir self, that she was not valiantly
ouerthꝛowne: wherfoꝛe she sayd: If there
were any other warrioꝛ amongst the, shee
would reuenge hir self, and make him run
away. The Hedgehog hearing this came
foꝛth, who was full of prickles, whom the
Serpent assaulted, but the Hedgehog pic-
ked hir soꝛe, and wounded hir, wherof she
was ashamed: but a frog willing to be re-
uenged

uenged of the Serpente, wente on hir, and would haue slayn hir, but she though wearie hardned hir heart, and toke the Frog and deuoured him.

Mor. Hee is a fole which being vnarmed, will assault his enimie.

143 Of the Kings fisher.

THe Kings fisher is a solitarie birde, alwayes liuyng in the sea, whiche as it is sayd, taketh hēde of mens huntings, & therfore buildeth hir nest vpon the rocks in the sea, who on a tyme being redie to breed, did make hir nest: As she was gone out to hir pastyme, it chaunced the sea to arise (being stirred wyth a boysterous wynde) aboue hir nest, whiche being drowned, hir yong ones perished. Shee at hir returne, seying what hadde happened, sayde: Who is mee wretche, whiche fearing to be betrayed on lande, haue runne to this which is moze deceiptfull.

Mor. Some men taking hēde of their foes, doe vnwyttengly happen vppon friendes who are muche crueller than theyr enimies.

147 Of the Apes and the Libard.

In the lande of the *Moores* there is great store of Apes, whose enimie by kynde is the Lybarde, whome bycause hee can not match with strong arme (seing they clymb into high træs) hee practiseth this pollicie against them: he layeth himself along vnder the boughs, and stretching out his legs faineth himselfe deade. At whiche sight the Apes that sit in the træs, doe much reioyce, then they supposing hym to be deade, sende out a scoutewatch to descrie the truth: The Ape commeth tripping warely and softly, who perceiuing no tokē of life, bicause the Libard in al pointes counterfeteth a deade carkas, boldly ventureth to go vpon him: the other Apes seing his boldnesse, al scare sette aparte, come downe, and leape vpon him, which he quietly endureth: at length when they haue in contempte kicked him so long that they are nigh wearie: he starteth vp sodeynly, and one with his teeth, another with his nayles, he teareth in peces and deuoureth.

Mor. Wee ought chiefly to eschue that enimie, whiche fayneth his strength to fayle.

148 Of the Henne and the Fox.

A Fox entred into a poultrie house, wher he saw a Henne on hir nest being sicke, whom he asked, how she did : Ah (quod the Hen) I should do much better (sister) were thou gone.

Mor. The presence of our enemies doth much hurte vs.

149 Of two Enimies.

Two men hating one an other deadly, sayled together in one ship, wherof the one satte in the foreparte of the ship, the other in the hinder parte thereof, sodeinely there arose a tempest, which put the ship in hazarde : then he that set in the sterne, asked the master which part of the shyp shold first be drowned, the sterne (quod he:) then he sayd : My death shal nothing graue me if I may see myne enimie die befoze mee.

Mor. Many men care not what harme they haue, so that they may see theyr enimies befoze them hurte.

150 Of the Crow and the Rauen.

The Crowe enuied the Rauen bycause by him men tooke diuination, soz which he

he was supposed to forshew things to com: wherupon he espying trauailers by, flew vp into a tree, where shee stode and cryed lyke a Kauen: They at hir crying turning asyde and wondzing, at the last vnderstanding the truth, one of them sayde: Let vs be going fellows, it was the Crow that cried, and she hath no soothsaying.

Mor. Those men whiche strive with their betters, besides that they are neuer able to matche them, deserue to bee laughed at.

151 Of the Wolfe and the Foxe.

THe Wolfe hauyng muche prouisyon *Enuie.* of meate, liued at ease, to whome the Fore came and demaunded the cause of his ease: the Wolfe perceiuing that he enuied his good fare, fayed sickenesse to bee the cause thereof, and hee prayed the Fore, to beseech the Gods for his health: The Fore being grieued that his purpose woulde not prosper, went to a Shepeherd, and willed him to go to the Wolues denne, where so deynly he might take his enimie that liued boyde of care: the Shepeherde assaulted the Wolfe, and slue him, the For possessed his denne

denne with al the good chere, but he enioyed it no long time, for the same Shepeherde caught him likewise.

Mor. Enuie is a lothesome thing, and hee that is the cause thereof commonly maketh a rod for his owne taylor.

152 Of the Couetous man and the Enuious.

TWOO men made their prayer to Iupiter, a Couetous man and an enuious, who sent Apollo to them to satisfy their desires, he gaue them free libertie to desire vppon this condition, that what soeuer the one required, the other should receiue double. The couetous man was long in deute, bycause he thought nothing was ynough: at length he asked no small thyng, hys companyon receyued double so much. The Enuious man requested one of his owne eyes to be put out, greatly reioycing that his fellow shoulde lose bothe.

Mor. Couetousnesse neuer sayth ho: as for Enuie nothing is more mad, which wisheth him selfe mischief to hurte any other withall.

153 Of the Wolfe and the Asse.

The Wolfe and the Asse were sawyers together, but the Asse wrought aboue, and the Wolfe beneath, who sought occasion to flea his fellowe, wherfoze he sayd: Ah wretched Asse, why doest thou cast dust into myne eyes? Forsooth (quod he) I doe not, but rule it after my knowledge: if it please thee to sawe aboue, I will beneath. Tush (quod the Wolfe) I see what thou dost, if thou cast any moze into my eyes I will plucke oute thine: when he had thus saide, the Wolfe blew harde, that the dust might flie vp in to his felows eyes, but the timber staying it, it fell into his owne: wherewith being soze troubled, he sware, that he would ouerthrow the porters, but sodeinly it fell, and killed the Wolfe.

Mor. Mischief commonly lighteth vpon the pate of the Authoꝝ.

154 Of the Lyon and the Wolfe.

The Lyon being stricken in age fell sicke, and laye in his denne, all beastes saue onely the Fore came to visite theꝝ kyng: Wherevpon the Wolfe hauyng

opoꝝ

opoztunitie, accused the Fore vnto the Lyon, as one that sette naught by hym beeing theyr Lozde, for whiche cause hee came not to see him: By chaunce the Fore came in, and hearde the latter ende of the Wolues tale. Then the Lyon roared ageynste the Fore, who incontinent crauyng space to make aunswere, sayde: which of all those that are here present, hath done so muche good as I, which haue trauayled farre and nere to seeke a remedie for thee of the physition, which I haue lerned: Then the Lion commaunding him forthwith to tel the medicine, he sayde: The Wolues skin being yet alyue, to be plucked from his backe and put warme about thee, is the medicine and onely remedy. As the wolfe lay along, the For laughed at him, saying: It becometh not thee to prouoke thy lord to wrath, but to fauour and good will.

Nor. Hee whiche continually diggeth pits, at length turneth him selfe therein.

155 Of the Harte and the Oxen.

*Escaping
of dangers
hard.*

A Harte being pursued of a Hunter, ran into an Oxe stall, praying the Oxen to hide him in their rack: they tolde him that there

there was no safe harboꝝing, foꝛ both their maister and his seruants woulde come thither: He answered that he was safe inough so that they woulde not bewray him: the seruāt came in, & mistrusting nothing to be hid in the hey, departed: the Hart was exceedingly glad, and feared nothing. Then one of the Dren elder and wiser than the rest, sayd to him: It is an easy matter to deceiue him, that is as blinde as a Mole, but if thou escape our maister, which hath an hundred eyes, I will warrant thee: Streight after came in the maister to redresse his seruāt's negligence, looked rounde aboute, and groping in the rack, felt the hozns of the Hart, & cryed out foꝛ his seruantes, who straight way came, tooke the beast and slue him.

Mor. When one is in perill, it is harde to fynde a place to hyde him in, eyther it is that ffortune tosseth the oppressed, oꝛ that being afrayd, and vncertaine what to doe, thoꝛough follie they betray themselves.

156 Of the Cock and the Cat.

A Cat sometyme being hungry came to deuoure a Cock, whome bycause shee
Euill me.
I. i. had

had no iust cause to hurt, layd to his charge his great noise that he was wont to make, bycause that with his shrill crowing, he did let men of their rest in the night: the Cock replied that he was therof guiltlesse, seeing by that meanes he raised vp men to theyr dayly trauell: It is but lost laboꝝ (sayd the Cat) to pleade thus: foꝝ thou treadest thy mother, neither art thou so content, but thou medlest with thy sister: the Cock being readie to purge him selfe of that fault, the Cat wared moze eger against him, saying: thou striuest against the streame, foꝝ this daye I will bee thy pꝛæst.

Mor. If any man would beat a dogge, he shall soone fynde a staffe. The euill man by hooke oꝝ by crooke, if he list will thꝛow the downe.

157 Of the Countryman and the
Serpent.

AS a Countryman walked aboute his grounds, he found a Serpēt in the snow nigh deade with colde, whiche hee pitying much, brought home, and layde him by the firesyde. The Serpent by reason of the fire, came again to his strength and benim,
coude

will for
od.

coulede no longer endure the heate, but filled all the Cottage with his hyssing. The Countryman gotte vp a stake, and ranne at hym, wherwith he stroke him, and then tooke him vp for that displeasure, saying: Wylt thou thus recompence my curtesy? Goest thou aboute to destroy him that saued thy lyfe?

Mor. It chanceth often, if a man saue a thiefe from the gallowes, he will soonest seeke his death, and on whom men bestowe moste labour, of him they shall reape least good.

158 Of a Seruant which cast his Masters Ass from a Rock.

A Certaine Husbandmans Seruant threwo *From eni*
downs his maisters Ass hedlong from *to worse.*
an high Rock, that he might not dayly be forced to dzyne him to and fro, but he told his maister, that he fell down him selfe: wherefore his maister dydde cause hym to beare all thyngs on his shoulders, which the Ass was wont before to carrie. The which thyng the euill seruaunt markyng, sayd: I was not well aduised when I doe
I. y. my

my innocent fellow, which eased mee of so great trauaile, I am thus worthily serued.

Mor. Whyles fooles would auoyde any euill, they fall into woꝛse.

159 Of the Bat, the Bramble, and the Cormoraunt.

exercise.

THe Bat, the Bramble, and the Cormoraunt entred frendship together, and determined to liue lyke merchants, wherby, pon the Bat borrowed money, and shipped it, the Bramble toke garmentes, and the Cormoraunt Basse, and sailed together. It chanced a greate storme to aryse, that the ship was drowned, and all their goods lost, and they escaped to lande: since which time the Cormoraunt sitteth on the sea shore, to see if the sea will caste vp the Basse any where. The Bat fearing his creditours, sheweth not his head by day light, but goth to feede by nyght: And the Bramble doeth catche hold of the garments of such as are passers by, sakyng if hee can fynde hys owne.

Mor. Whereunto wee doe apply our selues, in tyme to come wee followe the same.

160 Of the Worme.

The Worme that lurketh in the burte
went abrode vpon lande, and said to all
beasts, that ther was as learned a phisitian
for medicines as euer was Pöcen phisitian
to the Gods: Why (quod the fore) canste
thou cure others, & canst not heale thy selfe
of thy lamenesse:

Experiēc

Mor. All talke is in vaine, except exper-
rience haue ben had before.

161 Of a Dog and a Butcher.

Sometime a Dogge had stolne a piēce of
flesh from a Butcher in the market, and
freight ran away: the Butcher being told
at the heart with the losse of the thing, first
belde his peace: then remembryng hym-
selfe, cried out after him, saying: O vile
thief, for this time runne safely, thou goest
scotfree for thy swiftnesse, but hereafter I
will watch the narrower.

Mor. The burnt hande feareth the
fyre.

162 Of Cockles.

A Countreymans sonne roasted Cockles,
whome as he heard bissing, he sayd: O

I. iij.

emill

De uill beasts whiche when youre housen
be burnt do sing.

Mor. All things done out of due order,
are to be discommended.

163 Of the Assc and the Fox.

elshod in
lowship.

The Assc & the Foxe being entred friend-
ship, went forth a hunting, whom a Li-
on meeting, the Foxe seeing the present dan-
ger, went to the Lion and promised to deli-
uer h^e Assc into his hands, so that she might
scape scotfree: the Lion agreed: then she led
the assc, and caused him to be trapped in a
net: but the Lion seeing him so fast, that he
might not escape, first layd hold on h^e Foxe,
and after he serued the Assc likewise.

Mor. They which betray their felows
vndow them selues vnawares.

164 Of a Dog and the Assc.

also wit-
tise.

A Bando (whiche is able to vanquish
not only Wolves, but also Beares)
had iornied a long way with an Assc which
carried a sacke full of bread. As they wente
on their way, a tempeste arose, then the
Assc hapned on a medow, where with good
grasse he filled his belly full: but the Dog
desired

desired the Asse to giue him a little pæce of bread least he sterued: he not onely denied him that, but also scoffingly counselled him to fæde on grasse with him. In the meane tyme the Asse espying the Wolfe cōming, besought the Dog to ayde him. Nay (quod he) thou didst counsel me to fæde on grasse to slake my hunger, so I will thæ to defend thy selfe with thy yron hæles agaynst the Wolfe.

Mor. They which aide not them which neede help, are wont to be destitute of the succoz of others in the time of neede.

165 Of the Dog and the Sheepe.

A Dog brought an action ageinst a Sheep for a lose of bread which he ought him, the sheepe denied it, wherupon they ioyned issue, then the Dog broughte in the light, the Wolfe, and the Kauen to beare witnesse to the debt, who affirmed it for truth: the Sheepe was condemned, whome the Dog caughte, and pulled the skinne from his backe.

Mor. It is well knowne, that by false witnesse many are oppressed and overcome.

aules.

There was an Asse amongst the *Cumanes*, whiche was weary of his bondage, who by chaunce brake his collar and ranne away into the fforest, where hee founde a Lions skynne, whiche hee made fitte for his bodie, and thus behaued hymselfe lyke a Lyon, puttyng bothe men and beastes in feare with his taylor: for the *Cumanes* knewe not a Lion. In this wyse hee liued there a good while, bothe counted and brea- ded for a fierse Lyon, vntyll that a cer- tayne Straunger comming vnto that Ci- tie, (whiche oftentymes hadde seene both a Lion and an Asse,) and therefore easy to be known, perceyued by his long hanging eares, and other euidente sygnes, that hee was an Asse, (whom hee did wel beat with a staffe, and deliuered hym to his maister. In the meane tyme the *Cumanes* laughed exceedingly at the Asse, whiche was sup- posed lately to be a Lion, especially those whom hee had welnigh driuen out of their wyttes.

Mor. Wee can hardely hide those faul- tes, whiche we haue vled from oure chylthood.

167 Of a wicked Man and the Diuell.

A Wicked mā hauing committed many *Faultes* heynous offences, for which he was oft *punished.* ten apprehended and committed to prison, where he was kepte very straightly, he sought the helpe of a Diuell, whiche often had ayded and deliuered him out of trouble. At length he was taken again, who (as he wonted) required succoure of the Diuell: who came to him, carying a great bundell of shoes on his shoulders and sayd: friend, I can helpe thee no longer, for I haue trotted to so many places for thy deliuerance, that I haue woꝛne out all these shoes, and I haue no money left me to bye any moze, wherfoze thou must needes perishe.

Mor. Lette vs not beleue alwayes to scape scotfree with our faultes.

168 Of a Camell.

What time the Camell was first seen, *Familiaritie.* he was much dzeaded, and bicause of his hugenelle, men fled from him. But in procelle of time, his tannesse being known, they toke a good hart and came to him: afterward vnderstanding the beastes courage, they so farre soꝛth despised him, that
A. b.
they

they put a byt in his mouth, and delinered him to be dzenen by boyes.

Mor. Custome & dayly cōpanie, make terrible things to be litle set by.

169 Of the Foxe and the Lyon.

There was a ffore which had not ben bled to the sight of a Lion, whome when he sawe by chaunce once or twice, he quaked soz feare and fled away: As he mette him y third time, he stood nothing in doubt of him, but boldly appoched and saluted him.

Mor. Familiar conuersation maketh men bold, euen with those whome they were afrayd afoze to looke on.

170 Of a Hinde calfe.

Feare.

Sometime a Hinde calfe sayd to a Hart, ffather thou art bozne greater and swifter than Dogges, thou hast hoznes also to reuenge the, why then doest thou so feare them? whereat he laughed, saying: Thou tellest truthe, but I know this one thing, that as soone as I heare the Dogge barke, I am sayne to flie away, but how it cometh I can not tell.

Mor.

Mor. They which of nature are fearefull, by no perswasion can be boldned.

171 Of the Lyon and the Frogge.

A Lyon hearing a boyce, came forth leaping, wherewith sodenly afrayde, he stood still, wayting for some straunge sight: at length a litle frogge came forth of the water: whome when the Lion had espied, (all feare set a parte) he came nearer and dashed him in pieces with his fote.

Mor. This fable forbiddeth bayn feare.

172 Of the Eagle.

The Eagle for his beautie preferred him selfe before all other birds, which thing al did affirme that it was true, but the Peacock sayd to him selfe: Thy feathers make not thee beautifull, but thy bill and thy talands, bicause none of vs dare contend with thee about their beautie for feare of them.

Mor. Mightier mens affaires are praised of many, more for feare than truthe.

173 Of a Dog fearing the Rayne.

A Certain Dog as oft as it rayned durst not come forth of the house, and being
De.

demaunded of an other Dog why he did so, answered: bycause sometime I was scalded with hot water.

Mor. They which haue tasted of great euils, are afraid of the smallest.

174 Of a Cock.

A Cock being taken by a ffore, escaped from him very hardly. Not long after, he sawe a ffores skin, wherewith beyng soze afraid, ran away, whome other birds mocked that he was afraid of nothing. Ab (quod hee) if ye had bin in the ffores gripes as I haue bin, ye would be afraid of his fote steps, how much moze of his skin?

Mor They whiche haue escaped great daungers, dread the least.

175 Of a sick man and the Phisitian.

Flatterie.

A Sick man being demaunded of the Phisitian how he did, answered: that he swette moze than needed. Well (quod the Phisitian) that is good. The second time being asked, how he did, sayd: I shiver and quake soze: that is good (quod the other.) The third time he demaunded his patient as befoze, who answered, that he had the dyoply:

dropsey: that is also good sayd the Phisitian. Then one of the household asked him, how hee did: in sayth(quod hee)thzough so many good things I perish.

Mor. We ought chiefly to abhoze the which only speake to delight the eare.

176 Of the Rauen and the Foxe.

A Rauen sometime hauing got his pray, made a great noyse in the boughes, whom the Fore seeing thus reioyse, ranne vnto hir and sayd: I græte you with al my harte, I haue often heard reports to be vntrue, but now in deed I find it: for as I passed by this way, by chaunce I espied thee in a tree, I am therfore come vnto thee, being offended with reporte: for they saye that thou art blacker than pitch, but in my sight thou art whiter than snowe. In my iudgement thou passest the Swā, thou art fairer than white Iuie: If thy voyce were agreeable to thy beautie, I would soner acounte thee the Quæene of al birds. The Rauen allured with this smothe tale, prepared himself to sing. In the meane while the praye fell out of his bill, whiche the Fore caught vp, laughing exceedingly, whereof the silly Rauen

Kauen being asbamed, repented his follie.

Mor. Eschewe baynglozie, and that venemous secte of flatterers may easily be auoyded : but if thou couet to be magnified, Maister Parasite wil wayte on you at an ynche.

177 Of a man and his two Wiues.

*Fellowship
of women.*

A Certen man of middle age being daintily brought vp, whose hayze was halfe black halfe graye, married two wiues at once in the spring tyme, whereof the one was yōg, the other old, which both dwelled together in one house: the elder bicause she wold allure him only to loue hir, dayly kēmed his head, & plucked out h̄ black haire. The yonger likewise (bicause she woulde entise him to hir, from the olde womans companie) plucked out his white haire. At length betwene them, they had plucked off so much haire, that he became balde and a common mocking stocke.

Mor. Nothing is better for olde men, than to leaue the companie of women, especially those that be yong, excepte he wil be cloyed.

A Certain Souldiour being bidden of his fellowes, to helpe them at a certen Citie of *Italie*, which fell away from the king of *Fraunce*, answered them: If the right Lord of the soyle shal besiege the citie, who shall bring vs helpe? They sayd: The king of *Fraunce*. Then the Souldiour climed vp on a Tombe and cried thrice with a loude voyce, O king of *Fraunce* but when no answer was given him, he turned to them that bad him, saying: I will not come thither, when hee that should helpe me can not heare me requiring ayde. The other which went thither, were besieged of the Lord of the towne, which being wonne, they were taken and killed.

*Flying of
daunger.*

Mor. They are foles which like Hares byaines put themselves in daunger.

Two men iourneid together, whereof the one founde an Aye, the other warned him that he shoulde not saye, I haue found, but we haue founde. Straight after, as they came together to those whiche had

Fellowship.

had lost it, he which had the are, following his fellow which ioyned with him, sayd: we are vndone, nay (quod the other) saye I am vndone not wee: for when thou foundest the are, thou didst saye, I haue founde, not wee.

Mor. They whiche were no parteners in prosperitie, are no sure friendes in miserie.

181. Of a Lyon and a Beare.

Fighting.

A Lion and a Beare hauing got a Hindcalfe did fight together for him. When they had long fought and were giddy and wearie, they laye downe to rest. But the ffore went aboute them, and seeing them layd flat with the Hindcalfe in the midst, ranne betwene them and tooke away the Calfe, they might see him, but coulde not arise, wherefore they sayd: what fooles are we to laboꝝ for the ffore?

Mor. Fooles lay the poles, but wise men haue the fishe.

182. Of a rich man and his seruant.

Follie.

A Riche man hadde a dulhead to his seruant, whom he vsed to cal the king of fooles:

foolish: He being often offended with hys wordes, thought he would be euē with his maister, and on a time he turned again to him and sayde: I woulde I were King of foles, then in all the worlde there were no greater kingdome thā myne, yea and thou also shouldest be in subiection to mee.

Mor. All things are full of follie.

183 Of a woman that bet hir Husband.

A Certen Woman of a manly courage, hadde shrewdly beaten hir Husbände, which was a coward and dolte, bicause the Right had stollē one of the chickens, which she going forth, left him to tende: wherefoze when his Wife was absent agayne, he tyed all the chickens to one threed, and kept them moze diligently, least the Right should snatche any of them whiche he was put in trust to keepe: but the Right coming sodenly, caught one in his clawes, whiche as he would haue caried away, he drew vp all the rest together into the Aire. This wretched husband remembryng that for one chickē lost he was so yll handeled of his wife, was afrayde of moze mischief to come, and thought it therfoze better to die,

Fooles.

R. J.

than

thā to trie his wines fury again. Now this witty woman had put certen figs in a litle pot, wel dresed with hony and sweet spices, whereof she warned hir wise husbände, whose lickerousnesse she feared, y he should not taste thereof, bicause presente poyson was in them. Hir husband willing to die, did eate vp all the figs, supposing that to be the best way to die & to escape his wines anger. When the woman came home and knew that the light had snatched away al hir chickens, she toke vp a staffe and determined to beate hir husband, bicause he kept the chickens so yll: to whome hir foolish husband sayd: I praye thee wife beate me not now being ready to die, for I haue eaten vp all the poyson in the glasse, to punish my selfe for my faulte. When the woman turning hir anger into laughter, for gaue hir husband, whiche for keeping hir chickens yll, other wise contented hir.

Mor. There is no fitte remedie against foles.

184 Of Fishers.

Fortune.

Sometime Fishers went a fishing: where with being weary and hadde caught nothing,

thing, they were very sozie and minded to departe : forthwith a Cunny being chased by an other great fishe, skipped into their boate, whom they tooke & departed merily.

Mor. Fortune commonly giueth that, which by cunning can not be got.

185 Of a riche man and a poore.

A Certen man being maruellous weary *Fortune* of the great abundance of his riches, *frowneth* offered a begger an. 100. crowns, if he wold *on the* go to Fortune (whiche dwelled in the fur *poore.* thest partes of the woꝛld) and besecche hir in his name to bestowe no moze goods vppon him. The poꝛe man being agast bicause of the trauaill of so long a iourney, refused at the firste : but afterwarde chaunging his minde, and pꝛomising that he would goe, the riche man sayd he would giue but. 90. The poꝛe man supposing it to be a small rewarde for so great paynes, first woulde not agree therevnto, but after requiring 90. the rich man could hardly be perswaded to giue him. 80. The begger refusing that summe, and after requiring it, the other rebated alwayes ten frō the number which he offred, till it came but to ten pieces.

At length the begger, whiche refused .100. Crownes, being forced by pouertie, toke the .10. Crownes, and went vnto Fortune, whome with many prayers he besought to giue no more goods to the riche man, but rather that she would be bountiful to him, which from his tender age had liued in continuall pouertie, whō fortune aunswered: I haue determined to double yea & treble the riche mans goods whiche sent thee whether he will or not, but thee will I make to liue continually in extreme pouertie: besides that, thou shouldest neuer haue had y^e .10. Crownes which thou receyuedst, had I not ben very fast a sleepe.

Mor. Against a miserable person Fortune always frowneth, but to a fortunate person she is continually beneficiall euen against his will.

185 Of a Phisitian.

Friendes.

A Phisitian hauing the cure of a sick mā, whose chaunce was to die, sayd to them which caried the corps, this mā if he had refrayned wine & taken clisters, had bin aliue at this day: the one of the that were by answered: Sir your aduise shoulde haue ben shewed whē it might haue done good, & not now

now when it is too late to call him backe.

Mor. Friends should helpe in time of neede.

187 Of the Countryman and the Mouse.

There was a Countreyman very poore, but yet so merie conceyted, y^e in his most miserie he forgot not his natural pleasantnesse. It happened that his ferme house by chaunce was set on fire, whiche burned so soze, that he mistrusted y^e quenching, which with heauie chere he beheld. In the meane time he espied a Mouse running out of the ferme, which made hast to escape burning. The Countryman forgetting his losse, ran after the mouse, caught him, and slong him into the midst of the fire saying: Thou vnthankfull beast, in time of my prosperitie thou dwelledst with me, now bicause fortune is chaunged, thou hast left my house.

Mor. Those are no true friends which cleaue to thee like a burre in thy felicity, but in aduersitie swiftly runne away.

188 Of the Lyon and the Hogge.

The Lion intended to get him a companion, wherebpon many beastes desired

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to

to be matched with him, yea and instantly required it, but he sette light by them, and chose only y hog into his fellowship, where so being demaunded y cause answered: this beast is so faithfull that he neuer forsaketh his friends or fellowes in the greatest danger that can be.

Mor. We seeke the friendship of those men which in time of need cleaue to vs, and not those which giue vs the slippe.

189 Of the Dog that deuoured the sheepe.

*Friendship
sayned.*

A Certen shepherd gaue his Dog charge ouer his sheep to looke to the, for whiche he fed him with the best meate. Neuerthelesse the Dog often killed a sheepe and deuoured him, whiche when the shepherd had espied, caught the Dogge and would haue killed him. Why (quod the dogge) wouldst thou destroy me? I am one of the household, stay the wolf rather which continually lyeth in wayte to destroy thy sheep. Nay (quod the shepherd) I think thee rather worthy of death than the wolf, for he is my open enemy, but thou vnder the colour of friendship dost dayly decrease my flocke.

Mor.

Mor. They are moze greuously to be punished which vnder y^e pretence of friēds-
ship do hurt vs, than those whiche shew
them selues to be our open enemies.

190 Of the Larke.

A Lark being caught in a net, wept and
sayd: Woe is mee wretch and unhappy *Gayne.*
birde, for I haue taken from no man either
gold, siluer, or any other precious thing, but
for a litle grain of cozne I must die.

or This fable is against those which
for a trifling gayne put them selues in
daunger.

191 Of a wilde Ass.

A Wilde Ass seeing a tame Ass in a sūny
place, went to him and accounted him
blissed, because he had good feeding and was
in good lyking: after ward seeing him beare
burthens, and the horsekeeper follow, stry-
king him with a staff, he sayd: I think that
now no moze happy, for I see y^e with much
sorrow thou enioyest this felicitie.

Mor. Gayn full of miserie and daun-
ger, is not to be followed.

192 Of the Theefe and the Dog.

A Theefe sometime offred a Dog a piece of bzead to stop his mouth withall, to whom he answered: I know thy pzetence, thou giuest me a piece of bzead to leaue my barking, but thy gift I vtterly abhoze, for if I receyue this bzead, thou wilt carie away all things out of this house.

Mor. Take heede that for a litle lures sake thou lose not a great thing: beware how thou trustest euery man: for some there are whiche vnder a colour, not only will pzetende friendship in woꝛde, but also in deed.

193 Of the Wood and the Countryman.

What time as trees had their proper language, a Countryman came into the Woode and required a handle for his Axe, they graunted his requeste. When he had well mended his Axe, he began to cut downe the trees: then the Wood al too late repented his gentlenesse, and was full soꝛy that he had made a rod for his owne tayle.

Mor. Take heed whō thou pleasurest, for many hauing receyued good turnes, haue abused it to y^e destructiō of y^e giuer.

194 Of a Country man and a Counseller.

A Certaine countreyman being in lawe
 bp to the eares, came to a Counseller,
 to the end that by his help he might winde
 him selfe out of the lawe. But this Coun-
 seller being otherwise occupied, sente hym
 woꝛde that he had no leysure to talk with
 him now, pꝛaying him to retorne an other
 time. The Countreyman accounting him
 foꝛ his sure friend, came often, but coulde
 not speake with him. At length he retur-
 ned ageyne and bꝛought with him a yong
 sucking kid and fat, with which he stood at
 the Lawyers gate, and often plucked him
 to make him bleate: the Porter (whome
 his master commaunded to open the gates
 to them that bꝛoughte pꝛesentes) hearyng
 the voyce of the kid, streight way opened
 the gate, and bade him come in: Then the
 Countreyman turned to the kid, and sayde:
 I thank thee my little kid, foꝛ thou art the
 cause that I come in so lightly.

Mor. Nothing is so hard, but with gifts
 it is mollified.

195 Of Iupiter.

What tyme as Iupiter made a feast at
 a mariage, al beasts bꝛought in their

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pꝛe.

presents, every one after his habilitie, among whom the Serpent was with a rose in his mouth, whiche he offered: Iupiter seeing him, sayde aloude, every mans beneuolence I willingly accept, but thine in no wise I will receiue.

Mor. The wise man may well gesse that the wicked offer nothing without a crafty pretence.

195 Of Flies.

Gluttonie Flies flew into a hole full of honie, where of they did eate: their feete stucke fast therein, that they coulde not escape, who being nigh choaked, sayde: Ah wretches, which for a little meate doe perishe.

Mor. Gluttonie is the cause of much euill to many.

196 Of Landbirds and Waterfoules.

The Birds of the lande were offended that the Waterfoules did feede both on water and on lande, wherupon they sente for them, and after communication hadde, they gaue the warnyng to medle no more vpon lande, vpon payn of their liues. Dere sisters (quod they) this talke lyketh not vs
berg

very well, neuerthelesse if ye will vouchsafe to take parte with vs, our hearts shal be much lightened, and we the better contented to obey your request. The Birds of the lande by reason of theyr gluttonie, desiring to eate of the meate in the water, flew altogether with them into the water, but bicause they coulde not swimme, they were in great hazard of drowning, wherefore they besoughte them to take pitie on them: the Waterfoules being mercyfull, tooke them vp on their backes, and brought them to lande: for whiche dede the Landbirdes gaue vnto the Waterfoules free libertie to feede bothe on the water and on the lande.

Mor. Gluttonous persons thynke all too little that goeth besides their owne mouth.

197 Of the Egle and the Rauen.

An Egle came down from an high rock and light on a lambs back, which thing the Rauen seeing, desired to counterfet him in his dwings, and disceded vppon a Ram, where bicause his claws stuck fast, he was caught and cast out to play withball.

Glorieng.

Mor.

Mor. Let no man account of himselfe by an other mans manhod, but by his own power. Cut thy cote after thy cloth.

198 Of two Yong men.

God knoweth
all.

Two yong mē came into a Cookes shop as though they woulde haue boughte meate, the Cooke being occupied, the one stole a peece of meate out of the basket, and gaue it his felow to hide vnder his garmēt: the Cooke perceiuing y a peece of flesh was gone, accused them bothe of theft: then hee that tooke it, swoze by Iupiter he had it not: the other that had it, swoze that he tooke it not, wel (quod the Cooke) the thæse I know not, but he that you haue swozne by, bothe saue and knoweth the thæse.

Mor. If we haue ought offended, men know it not streight way, but God that rideth on the heauens and beholdeth the depthes of the sea, seeth al things: if men would remember this, they woulde offende lesse.

199 Of Money.

Goods euil
rotten.

Sometyme Money being demaunded of vertue, why she rather went to the euill than the good, answered: bycause good men brought

brought vp in thy schoole neuer learned to lye and forswere, and to occupy blurie, and to robbe others, for these things are wont to draw me vnto them : forsooth (quod vertue) I had rather that my scholers lyued in pouertie, than they shoulde defile them selues with these vices, for both of them haue a short ende : the good leauing euerlastyng glozie vpon earth, flie vp to the kingdome of heauen : but the euill with slaunder ynough, leauing their riches, shal go downe to the bottome of Hell.

Mor. Gather riches after no yll way, for it will not only bzing in this lyfe an euill repozte, but also after death perpetuall tozment.

200 Of the Thorne and the wilde Gote.

A Wild Gote somtime came to a Thorne which was new sprong vp, whereof he fed him selfe ful : Not long after, the Gote remembryng the good taste of the Thorne, returned vnto it, mynding to feede thereof as befoze, but the Thornes being hardned, stooke fast as thee would haue swallowed them in hir throte & the rooke of hir mouth: The Gote with payne thus vexed, spake
oppo

opprobriously ageynst the Thorne, saying:
Ah wretche, thy beginning was good, but
now thou hast little vaunted me.

Mor. Many men likewise begin wel,
but their end is yll, whereby they bring
the curse vpon them.

201 Of a Gote and a Vine.

The Vine sayd to the Gote, thou hurtest
me by shearing my leaues: thou knowest
I am no grasse, but though thou doe
me this harime, I will prouide great plenty
of Wyne to sacrifice thee to the Gods.

Mor. Commonly a man helpeth hym,
to whome he would do some mischief.

202 Of the Ant.

Ant being thirstie came to a wel to
drinke, wherein by mischaunce he fell,
whiche a Doue far off espying, cast downe
a bough from an high tree, and holpe him:
the Ant clymed vpon theron, & escaped. Im-
mediatly after, a Fowler set vpon his nettes
to catche the Doue: then the Ant for to re-
compence his benefactoure, came softly
stealyng on the Fowler, and bit his foote,
wherby the Doue flew away.

Mor.

Good
turne.

Mor. We must requite a good turne with the like.

203 Of a Gardiner.

A Gardiner taking a Mole wold haue killed hir, to whome she saide, I pray thee good maister, kill not me thy poore seruant which haue so faire a skin, and doth digge vp thy gardins for nothing: Ah (quod the Gardiner) thou shalt not pacifie me with these flattering words, because that in digging vp my gardins against my will, as thou sayest, thou rootest vp al the herbes to feed thy self, & to bring me to beggers state.

Good will.

Mor. In all things the good will of men is to be marked.

204 Of Mice that would hang a bell aboute a Cats neck.

The Mice assembled together and tooke counsel by what policie or cunning they might escape the Cats wyles: then one which in age and experience passed the rest, sayd: I haue found a way which shall saue vs harmlesse from so greate dangers, if yee will be ruled by mee: lette vs hang a Bell aboute hir necke, by the sounde whereof, we shal know and perceyue the coming of

Great talkers.

of the Catte : then all with one voyce commended his counsel as good, and sayde, they must so doe. Then an other elder than the rest starte vp, commaunding silence, and sayde : I also allowe this opinion, but who will be so hardie, that dare hang the Bell about the Catts neck: but when euery one refused to do it, their talke was in vaine.

Mor. Many comend those things that ought to be done, but few are founde to execute the same.

205 Of Fishers.

*Griefe for
sodaine
chaunce.*

On a tyme Fishers drew their nets out of the sea, whiche they perceiuing to be heauie, reioyced greatly, supposyng they had a great multitude of fishes, but when they drew the nette to lande and founde a great stone but few fishes, they wared heuie, not for the small number, but bicause it fel out otherwise than they iudged : then one of the company being an auncient mā sayd: let vs not be griued: for sozo we waiteth vpon pleasure, and therfore we ought to be sozry in some thing, bicause we reioyced so much before.

Mor. We ought not to be greued, being
defeated

defeated of our purpose.

206 Of the Tygre and the Foxe.

A Hunter pursued wylde Beastes with dartes, wherevpon the Tygre commaunded all other beasts to depart, and he only would end that fight: the Hunter stil cast his dartes, the Tygre forthwith was wounded: As hee fled out of the field and drew oute the darte, the Foxe asked who had so sore wounded so valiant a beast: he answered, that the doer he knew not, but by the greatnesse of the wounde, he toke it to be some man.

Mr Strong men for the most part are more hardy than needeth, but cunning pasleth force, and policie strength.

207 Of the wolfe and the Sow.

A Sow was ready to farrowe, the *Hastiness*
Wolfe came vnto hir, promisyng to be a safegarde for hir yong Pigges: she answered: Of thy seruice I haue no neede, but if thou wilt be accounted religious, or shewe mee any pleasure, I pray thee depart further from mee, for with thyne absence thy seruice shall stande mee in bet-

L. J.

ter

ter stede than with thy presence.

Mor. All men deserue not credit in all things: for many promyse their endeuoꝝ not for thy sake, but for their owne commoditye.

208 Of a Cat.

A Certain man hadde a great Cheese in a coffer, which a Mouse had tasted, therefore by the counsel of a friend of his, he shut in the Cat there, which after she had killed the Mouse, deuoured the whole Cheese.

Mor. Those oughte to bee no keepers, which can no lesse hurt vs than our enemies.

209 Of a Man that would trye his Wiues mynde.

Fasty creature.

A Certain crafty man desirous to vnderstande his Wiues mynde, bycause shee had often sayd that so derely shee loued him that if shee might wish shee would redeeme his life with hir death, he willingly let fall vpon both their bare feete a burning stick. Then the woman being in paine, and forgetting the loue she bare to hir husbände, didde shake off the burning sticke from hir feete onely.

Mor. Credite not women when they say

say they loue their husbands better than
themselues.

210 Of the Cock and the Capon.

A Cock and a Capon dwelled together in
a poultry house, but the Cock was lord
of the Hens, and the Capon fed amongst
them: It happened that a fox caught this
Cock, and deuoured him, and his combe he
touched not, but kept it safe and brought it
to the Capon, saying: O brother capon, thy
fellow is dead, wherfoze I haue broughte
thee his combe euen for pure loue which I
beare to thee, nowe if it please thee to come
downe, I wil crown thee, that thou mayst
take the regiment of the Hens as the cock
dyd: the Capon being ambitious & grædie
of promotiõ, flew down from his roost, and
cam to y^e fox, who reioycing therof, caught
the Capon incontinent, and killed hym.

Mor. Take hede how thou credit al mē.

211 Of the Fowler and the Larke.

A Fowler set his nets for birds, whom y^e
Larke a far of espying, asked him what
he did, he answered, y^e he built a Citie, then
he went a good way back, and hid himselfe:
the Lark crediting his wordes came to the

L. y.

nette

nette and was taken: too it the Fowler
ranne, to whom the Larke sayd: Friend,
if thou buylde suche a Citie, thou shalte
fynde fewe dwellers therein.

Mor. Houses and Cities then chiefly
become desolate, when the Rulers are
busy bodies.

212 Of a Goose.

last ma-
th wast.

THere was a Goose whiche day by day
layde a golden Egge: hir maister desir-
ous in all the haste to be riche, killed the
Goose, hoppyng that there was some hidden
Treasure within hir: and then finding hir
emptie, the wretche was amazed, and af-
ter mourned and syghed, that he had losse
both his hope and substance.

Mor. Wee muste measure oure affecti-
ons and that we be not to hastie, for hast
maketh wast, and he that all wold haue,
sometyme loseth all.

213 Of a woman and hir Louer.

farlots.

A Lewde woman wept bitterly for hir
louer ready to depart from hir, whom
she had nere polled of al that he had: wher-
vppon hir neighbour demaunded the cause
why

why shee wept so comfortles, forsooth (quod shee) his departing doth not greue me, but the cloke which I left him to put on.

Mor. Harlots loue not their louers, but their Money.

214 Of a Serpent and a Husbandman.

A Serpent lurking in the entry of a hus- *Hatred.*
bandmans house, slue his boye, for
whome his parentes mourned muche, but
his father for sorow tooke an axe, went out
& would haue killed the Serpent, the Hus-
bandman seeing him looke vp, made hast to
strike hym, but he missed him, for he stroke
the mouth of his hole: when the Serpente
was gone in and the Husbandman thin-
king that he had for got the wrong, he came
and set bread and salte besore his hole, but
the Serpent softly hissing, sayde: Hereaf-
ter neither trust or friendship shall bee be-
twene vs as long as I see a stone and thou
thy sons graue.

Mor. None forgetteth hatred or ven-
geance as long as he seeth the cause of
his greefe.

215 Of a Man and a Woman twice married.

A Certain man hauing buried his wyfe,
whiche hee loued wel, and married a wi-

do w^{ch} which dayly layd in his dish the māly-
 nesse of hir fozmer husband: he bycause he
 wold be euē with hir, dasht in hir teeth his
 other wiues honest behauiour and chaste li-
 uing. It happned on a time, when she was
 angry, a begger came to the doze, & asked
 they² almes, to whome she gaue a pæce of
 Capon which she foz hir owne supper and
 hir husbandes boyled, saying: I giue thee
 this foz the soule of my first husband: Hir
 good man hearing that, called the poore mā
 and gaue him the rest of the Capon, saying:
 I giue thee this foz the soule of my Wyfe
 that is dead: By whych meanes either spy-
 tyng other, at length had nothing foz they²
 supper.

Mor. We muste not fight with those
 that can reuenge their quarell.

216 Of a Wolfe and Dogs.

A Wolfe espyed two Dogs, which were
 keepers of the flock of sheepe, fighting
 together, and with they² byting tearyng
 eche other, was in good hope that he might
 safely assaulte the sheepe. Therefore with
 greate violence he ran vpon the sheepe, and
 toke a fat one quickly, with whiche he fled
 away

away speedily. The Dogs seeing that, leste off their stryfe, and ouertooke the Wolfe runnyng away, whome they wounded so soze that he could scarce escape: but streight after being demaunded by an other Wolfe why he sette on the flocke alone, where so strong resisters were? In sayth (quod he) I was deceyued by their mutuall fighting.

Mor. The hatred whiche we beare to straungers, are wont to set at one the debate betwæne neighbours.

217 Of the Countryman and the Horse.

A Countryman draue by the way a spare Horse, and an Asse soze laden wyth packs, the Asse being weary with trauayling, prayed the Horse if he would saue his lyfe, to ease him somewhat of his burthen, the Horse thoughte skorne and denyed his helpe: It hapned as they trauayled on in their iorney, y the Asse being overladen, fel vnder his burthen & dyed: then his master layde al y asses burthen & eke the sain vpon the horse, wherwithall his backe began to crack: Ah wretch y I am, sayd the Horse, I am thus iustly serued, bycause lately I refused to help the poze laboring Asse.

Helpe in neede.

Mor. We must help oure frends that are in miserie, for part of our rising our country claimeth, and part our friends.

218 Of a Fox that fell into a Well.

A Foxe being falne in to a Well, and at the poynt to be drowned, besought the Wolfe which was on the welles bynk to cast downe a rope and helpe him vp: The Wolfe sayd: How fellest thou in here: Ah (quod the Foxe) this is no time to tell thee, but when thou hast drawne me out, I will shew thee all things in order.

Mor. Men in danger had need of present help, & not spend the tyme in ydle talke.

219 Of a Pig and his fathers will.

Heritage.

A Pig wept muche for the death of his parents, but when he had red his will and founde that a greate heape of Acoznes and many bushels of meale were left him, he held his peace: and being asked why he wept no more, answered: The meale and the Acoznes haue stopped vp my mouth.

Mor. A greate heritage causeth the heyres quickly to leaue theyr mourning.

220 Of the Cockatrice and Seawolf.

The Cockatrice on a time went to the sea side in the clothing of a Monke, and called to him the Wolf saying: Brother, since thou wast marked with the signe of the crosse, thou art become a perfecte Christian, I pray thee therefore come vnto mee, and instruct me in the faith of Christe, that I may be baptized, and therby escape euery lasting iudgement, and haue fruition of eternall ioye. The Wolf fith marking him well and knowing what he was, sayde: Thou Hipocrite, a coule maketh not a frier, thy wordes are full of wickednesse and craft, neyther entendest thou to be baptized of me, but rather thou wouldest begyle and poyson mee: therfore I wil not heare thee, and forthwith he swam away, and left him all ashamed.

Hipocrisie.

Mor. Beware of those which come in sheeps clothing outwardly, but inwardly are rauening wolues.

221 Of the Wolf and the Dog.

A Wolf met a dog by chaunce very early going through a Wood, who he courteously saluted, being very glad of his coming:

Home is homely.

L.v.

ming : at length he asked him by what meanes he was in so good lyking : he answered, that his maister loued him dearly, for whē he fawned on him, he stroked him, and fed him with meate frō his table, and that he neuer slept by daylight : mozeouer, time would not serue to tell how muche I am made off by all the seruauntes. Mary sayd the Wolfe, thou arte happie in deede, which hast so good and so louing a maister, if I might dwell with him, I would think my selfe the happiest of all liuing beastes. The Dog perceyuing the Wolfe very desirous to chaunge his accustomed trade of liuing, promised his help to bzing it to passe, that he might be retayned to his maister, so that he were content to become tamer, & to liue in bondage : The Wolfe was content and it pleased him well to walke towarde the Towne . By the way they had very pleasaunt talke , but when it wared light day, the Wolfe perceyued the Dogs necke woꝛne bare, whereoppon he asked him, what ment this barenesse of his neck, he answered, the cause is , that when I was fierce, I barked at my friends as well as my foes, and sometime did byte them,
where

where withall my Maister not well pleased, did beate me often, forbidding me to assaulte any, saue a thæse or a Wolfe, and by this meanes I am tamer and cary the mark in remembraunce of my fiercenesse: the Wolfe hearing him say so, told him he would not bye his Lords loue so deare, saying, farewel therfore, for I esteeme my libertie far better than this bondage.

Mor. Better is a dyie mozell in a lowe house where a man is ruler, than in the kings pallace to fare delicatly, and to be in seruitude: for libertie in the courte hath no place.

222 Of a Lynnet.

A Certē Lynnet was kept vnder daintily by *Hunger.* a rich man, who much delighted in his singing. It happened in time of dearth, that many poore birds came to y^e Lynnet & asked his almes, but nothing would he giue thē, saue of the fragments & broken meate that was lefte, whiche he cared not for, but the birds reioysing therof, ate it vnder sweetely.

Mor. It is an yll dish, which a man wil refuse when he is hungry.

223 Of a Mule.

A Mule being fat and pricked with prouender, cryed aloud and sayde: *Honor.* My
Fa,

Father is a swift running horse, and I am altogether like him, but once when he shold needes runne, and in running stayed, he straight way remembred that he was an Asses foale.

Mor. Though time bring a man to promotion, yet ought he not to forget his estate, for this life is vnstable.

224 Of a King and Apes.

A Certain King of *Egipt* appointed Apes to be taught to daunce, whiche as no beast is of liker fauoure to a man, so none counterfaiteth better or willinglier a man in his doings. They hauing learned very quickly the arte of dauncing: on a daye appointed they beganne to daunce and were clad with the richest purple. Their dauncing delighted the companie a long time, untill a merie conceyted fellow cast down amongst them nuts, whiche he priuily had caried in his bosome: the Apes had no sooner seene the nuts, but forgetting y^e daūce, became as they were afore time: of dauncers, Apes, byting and tearing their clothes in pieces, & fighting together for the nuts, not without great laughter of y^e beholders.

Mor

Mor. The giftes of Fortune chaunge
not a mans disposition.

225 Of Oxen.

A Heardman entred the stable and saw
the Oxen skipping for ioy, he therefore
asked them the cause of their ioy, they an-
swered: Our hope is to spende this daye in
the goodly leasues. Why (quod he) What
thing hath brought you to this hope? We
dreamed sayd they, it should be so: Ah (quod
he) giue no credit to such dreames, whiche
ye are like to finde vnttrue, for I dreamed
that ye should ploughe to daye, and mens
dreames are wont to be truer than beastes.

Mor. Nothing is so soone begyled, as
the hope of men.

226 Of a Hogge.

A Hog was blamed of a sheep that he yel-
ded no profit to his Maister, of whome
he was so diligently fed: seeing they gaue
him milke, wooll and lambes. He answered:
when I am dead, my fruite commeth
in, for he feedeth me for a purpose.

Mor. None wil take paynes without
hope of reward.

227 Of a man which hid a treasure.

A Certein rich man hid a treasure in the wood, wherof none knew but his Godfather, whom he greatly trusted. But whē he came within few dayes after to see it, he found that it was digged up & caried away: he therfore iudged (as it was in deed) that his Godfather had taken it away: he went and spake with him, saying: Godfather, I will also hide a. 1000. crownes moze where my treasure is. He being desirous to gayn moze, brought again the treasure and layd it where it was: whē the true owner came shortly after thither and found it, he toke it home with him and went to his Godfather and sayd: Thou promise breaker, bestow no moze labor in vayne to goe to the treasure, for thou shalt find it no moze.

Mor It is an easy thing to deceyue a coucious man with hope of money.

228 Of the Pigarde and the Eagle.

Humilitie. **T**he Pigard sometyme being pursued by a Hauke, flied to the Eagle for safeguard, saying: Thou arte great and mercifull, therefore came I to thee for ayde and succour.

succoure, which am small and weake, crauing that I may be vnder the shadowe of thy wings, to defende me from the furie of my enimie. The Eagle moued with pitie and compassion, sayd: Bicause of thy lowlinesse and imbecillitie abyde with mee, & feare nothing as long as thou arte in my companie.

Mor. They that are mightie, ought to defende the meeke and lowly.

229 Of the Dog and the Cooke.

A Dog brake loose and ranne into a kitchen, where he stole away a Harte whiles the Cooke was otherwise occupied, who turning about and seeing him running, sayd: Truste me, where soeuer thou become, I will watche thee, for thou haste not taken a harte from mee, but rather giuen me a harte. *Heart.*

Mor. Often harmes are warnings to a man.

230 Of a man stoned.

A Certeyn man being stoned to death of the people, rose agayne: who beyng asked

asked of one, what did most græue him in that stoning, sayd: Nothing so much as the stone which one did thzowe whome I supposed to be my friende, although it touched mee not.

Mor The hurte done by our friendes doth moze græue vs, than that whiche our enemies doe.

231 Of a sheep crying.

A Sheep being caught by a Dogge which was keeper of the flocke, made a great crying, but being taken by the Wolfe, did not crie at all: who being demaunded of the shepherd, why she did so? answered: It græueth me moze to be hurt of the dog, which should be my keeper and friend, than of the Wolfe, who naturally is my foe.

Mor. The hurt by them of the household done, moze hurteth than that whiche is done by straungers.

232 Of a Rauen and a Serpent.

A Rauen lacking meate, see a Serpente sleeping on a sunnie banke, at whome he slewe downe and caught him vp: who turned again and byt him: the Rauen therewith

*Hartfull
game.*

With nighe dead sayde: Ah wretch that I am, which haue found such a gaine wherof I perishe.

Mor. This fable is against him, which by finding a treasure, hath put him selfe in daunger of his life.

233 Of a poore Man.

A Certeyn poore Man had nothing but a *Hurtful* house vnder set with shozes, whiche *things* was like to fall. It happened on a tyme as he returned from the fieldes, he found it fallen, and bicause he had not wherewith to set it vp agayne, he was so muche troubled in his minde, that he fell to mourning and weeping out of measure. But as this poore man thus made his moane, he espied a bzasen pot, whiche many yeaeres had ben hidden in the Wall, lying amongst the stones and rubbishe, which when he hadde taken vp and opened, he founde it full of golde, wherwith his hart hopping for ioy, he left off his weeping.

Mor. Sometime that we thinke hurtfull, turneth to oure great profite and commoditie.

234 Of a learned man not esteemed.

esting.

A Certeyn learned man being bidden to the feaste of a Prince, and commaunded to sit down in the neathermost roomes, when the other guesies had great fishes set befoze the, but to him very small ones, he did eate none, but put them firste one after an other to his mouth, the to his eares, as though he would demaunde some thing of them, & after layde them downe whole & vntouched in the dishes again: whome the maister of the feast asked why he did so: he aunswered, two yere agoe in these parties my father through shipwzacke was cast away, and what became of his body I could not afterwards knowe, I did therefore demaunde of these litle fishes if they could tel any tydings of him, but they aunswered, y at that time they were not byedde: wherefoze I must aske the greater Fishes. The Prince hearing so merry a saying, commaunded of the greater fishes to be set befoze him, and euer after he placed him amongst his chiefest guesies.

Mor. Amongst vnlearned me, learning is not so profitable to the learned as is pleasaunt and mery talke.

235 Of

235 Of a Phisitian.

A Polde Woman being troubled with Ignorāce. payn of hir eyes, bargained with a Phisitian for a certen summe of money to pay him if he healed hir : if not, he should haue nothing. The Phisitian went about his cure, who dayly came and anoynted hir eyes, but she (that houre he dressed hir) cold see nothing : then hee at his departure, carried some thing out of the house. The olde woman see hir stuff dayly decrease, so that whē she was healed, scarce any thing was left, to whom when the Phisitian came & required his bargain, bicause she could see clearely, and thereof brought witnesses, she sayd : Truly I rather see lesse than befoze, for whē I was blind I could see much stuff in my house, but now that I can see, as thou sayst, I perceyue nothing of y^e which I had.

Mor. Wicked persons not knowing what they doe, speake often against them selues.

236 Of Dogs.

A Certen man had two Dogs, whereof y^e one he taught to hunt, the other to keep his house, if it chaunced the hounde to catch any thing, he whiche kept him was parta-

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ker

any thing, he whiche being offended, cast oft in his fellows teeth that he dayly tooke payres, and the other did nothing, and yet he was fed with his trauaill: his fellowe aunswered and sayde: Blame not me but my Maister, whiche neuer taught me to laboꝝ, but to eate that an other hath swet foꝝ.

Mor. Young men which know nothing, are not to be blamed, seeing their Parents brought them vp so.

237 Of a Sheep wasting Corne.

*immoderate-
atense.*

A Husbandman complayned that y^e Sheep destroyed all his Corne, wherevppon Iupiter commaunded the Sheep to feed temperately, and bicause they obeyed not his will, the Wolfe was appointed to afflicte them moderately. But when the Shepherd complayned that all his flocke was killed by the Wolfe, Iupiter was offended, and bad the Hunter kil the Wolfe, which thing he quickly did.

Mor. No immoderate thing is continuall.

238 Of the Owle and the Larke.

The Larke came to the Owle and sayd: *Impossible*
 Deare sister, I pray thee beare me come *promises*,
 panie to morowe at noone, for my louver
 desireth to see me by Sunne light: Nowe
 if I be matched with thee, I shall seeme
 more beautifull. The Owle promised to
 be there, for he was ashamed to sticke with
 hir for so small a trifle. When day was up
 and the Sunne did shyne very cleare, the
 Larke wayted for him, but the Owle durst
 not appeare by Sun light, bicause she could
 not see, and therfore came not, wherewith y
 Lark being offended, alwayes after abhoꝝ
 red and pursued hir: wherefore the Owle
 flieth not by daye for feare of the Lark, but
 seeketh his meate by night.

Mor. None ought to promise that,
 which he can not performe.

139 Of the Reed.

The Reed was displeased that not onely
 all other trees, but also sometime grasse
 did beare a nest, but he only of that honour
 was depriued: he therfore prayed a litle
 birde to build hir nest vpon him, so would
 I (quod she) but I mistrust thy inconstancy,

Inconstancy

for I wil not build my childzens house vpon so ticklish a foundation.

Mor. We ought not to commit our selues or our children to inconstant persons.

240 Of the Ecce.

The Ecce sayd to a Serpent, why do me pursue me rather than thee, seeing we are so nere kin and so like? Mary (quod hee) If they hunte mee, they seldome scape scot free.

Mor. They are least hurt, whiche vse to reuenge their iniuries

241 Of the Crowe and the Sheepe.

innocencie.

A Crowe lighted on a sheeps back & made a great noyse, then sayde the sheepe: If thou shouldest do so to a dog, thou mightest chaunce catch copper. Hea (sayd the Crow) I know with whome I deale, for I am to the patient græuous, and to the angry plesaunt.

Mor. The wicked strue cōtinually with the feeble and simple folke: the innocent is troden vnder fote, but no man gayn sayeth the vngodly, if he be stout.

242 Of

242 Of the Ape and the Foxe.

The Ape prayed the Foxe to giue him a *Inough* piece of his tayle to couer his buttockes *hath none* withall, bicause that whiche to him was a burthen, would stande him in good steepe and do him much worshop. The Foxe answered and sayd, that she hadde nothing too much, and she had rather sweep the ground therewith, than it shoulde couer the Apes buttockes.

Mor. Some haue great scarcitie, and some haue great plentie, yet fewe rich men are so well bent as to helpe the poore with any thing of their excesse and superfluitie.

243 Of the Frogs and the Sunne.

The Frogges reioysed at the marriage *Wayne* of the Sunne, to whome one sayde: *Dioue.* Wretched kinde, if we only feare the sunne beames, who will abyde hym if he gette children?

Mor. This fable is agaynst those, which ignorauntly reioyce at their owne harme.

244 Of a Wolfe fallen into a pit.

A Fore espying a Wolfe fallen into a hole, did laugh, and reioycing skipped about the brinkes of the Pit, calling him foolish beaste, which would not beware of mens deceytes. As he thus wantonly scoffed, the earth fayled, and caried him headlong in also: whome the Wolfe seeing to fall, sayd: I shall nowe cary a great comfort of my death to hell, bicause I see the Fore, (whiche mocked me) perishe with mee.

Mor. We ought not reioyce at anothers miserie, seing we may fal into the same likewise.

245 Of two Hogs.

A Certeyn man had two Hogges which bare so mortall hatred one toward another, that dayly they toze eche other with their teeth: but when their Maister killed one of them, the other was wonderfull glad, seeing that his enimie should die incontinent: within fewe dayes after, when he him selfe was drawen to death, he tozmeted him self, saying: Woe is me wretch, Why did I so reioyce ouer my enemies death,

death, whome so soone I do followe to the same ende.

Mor. None ought to reioyce, no not ouer the deathe of his enimie, seeyng it is euident that all must dye.

246 Of a Wolf that put on a Shepes skin.

A Wolfe put on a Shæpes skin, and was conuersant amongst the Shæpe, of whom he dayly deuoured one, which thing when the shepherd had espyed, he hanged him vp in an high træ, then other shepherds asked him why he hong vp a Shæpe: Ah (quod he) the skin as ye see is a shæpe, but in his deedes he was a Wolfe. *iudging outwardly*

Mor. Men muste not be esteemed after their apparell, but after their woorkes, for many are vnder shepes skinnes rauening Wolues.

247 Of the Elephant.

As the Lyon passed by the wilde beasts through the desert, they made theyr obeisance to him as King of beasts, only the Elephant bowed not his knee, bicause hee could not, but some beasts enuying him, reported yll of him to the Lion, hee sente for him forthwith, and sayd: Why art thou so

M. v.

Stub.

Stubborne, that thou doest not thy dutie as the rest : My Lord, according to my power I honour thee, but I can not kneele bicause I lack knees. The Lion sayde, if thou doe it in thy harte, it suffiseth : wherefoze he condemned hys accusers, and promoted the Elephant.

Mor. We ought to gyue no iudgement, befoze the truthe be tried.

248 Of an Assc.

Labor.

THe Assc in the winter season was much troubled for y^e extreame colde y^e he suffered, & y^e he liued only by strawe, wherupon he wished for the spring tide, that he might feede of the swete grasse. When the spring was come, his Maister being a potter, compelled him to carry clay into his workehouse and wood to the furnace, and thence to cary brycke and tyle into diuers places : wherewith being annoyed, he longed for sommer, hoping the to take his ease when his maister was busie in his haruest : but then he caried wheate into the barne, and from thence home, and had no rest : wherefoze he thought if Autūne were once come to haue an ende of his trauaile : but he could not yet be eased of hys trauaile, but

as then caried wine, fruit and wood: then he desired for frost & snow again, y^e at the last he might haue some ease of his trauaile.

Mor. In this life there is no time voyde of continuall labour.

249 Of a Countryman and Bees.

A Certen Countryman kept an Hiuie of Bees, by which he became rich: neuer-*Learning.* thelesse he was ofte stong when he fetched away the hony cōbes, wherewith being offended, he thzeatned the Bees saying: If hereafter ye touche me I will surely ouerthrowe you & dzuie you away. What (quod the Bees) thou canst be content to gather y^e swæte, but arte loth to tast of the soure: be quiet, or we will forsake thee. It happened, when he came again to gather hony, a Bæ stong him, wherewith being mad, he ouerthrow the hives, the the bees forsake him, wherby y^e couetous churle fel into pouerty.

Mor. Who so will haue gayne, must endure some payne.

250 Of a Husbandman and a Poet.

A Certen Husbandman came to a Poet, whose groundes he tilled, whome because he found alone sitting amongst his books, asked him by what meanes he could
liue

liue so solitarie? Mary (quod he) I was not alone afoze thou camest here.

Mor. Learned men which dayly are in company of such as they are, be neuer alone, but when they are amongst the vnlearned.

251 Of a Rich man vnlearned, and a Poore man learned.

A Certain man being rich but vnlearned, mocked a learned mā which was poore, bicause that he hymself with his owne trauaile hadde gathered muche goodes, but he which was so learned was in great penurie: No maruaile (quod hee) bycause thou haste studied to gather Riches, but I haue endeouored to get lerning, which doth farre excell riches. Hereupon there fel a contention betwene the riche man and the learned, whither lerning or riches were moze excellent, which coulde not be ended seying both had many fauozers, but the rich man had most: At length by this meanes it was knowne that learning excelled riches, thorough ciuile disoord being bothe compelled to liue in banishment, when they could carry nothing awaye with them of their substance

stance they went a way into an other citie, where the learned man was hyzed to teach for a great stipende, and had in honour and estimation: but he which was rich, though pouertie being fayne to beg his bzead from dooze to dooze, confessed that in his opinion he had erred.

Mor. The gifts of Fortune, bycause they passe too and fro, are farre subiect to the gifts of the mynde, whiche are proper and euerlasting.

252 Of a Parat.

A Parat dwelling in a kings court was asked of other birds, why shee was so highly esteemed? Who aunswered, bycause I haue learned to speake as a man.

Mor. We must learne good and libe-
rall sciences if we wil be had in honour
and estimation.

253 Of the Pike and the Tenche.

As a certein fisher angled, he so bayted his hooks that the fishes could not perceiue them, whiche the Pyke & the Tenche seeing, were very desyrous of it: but the Pyke being subtil sayd to the Tench: This bayte

*Learne by
others.*

This Bayte seemeth to be good and delicate, yet I think it is layd to deceyue fishes withall, therfore let vs forsake it least we perishe through the lusses of gluttonie. In sayth (quod the Tenche) it were a folly to leaue so good a morsel for feare of nothing: I will first trie it and make mery with it, and looke thou what will hap. As he swallowed the Bayte, he felt the deceyte of the hooke and wold sayne haue retired, but the Fisher first plucked him vp, then the Pyke swam away and sayd: Lette vs learne by our fellows mischance, least we perishe.

Mor. Happy is hee, whom other mens harmes do make to beware.

254. Of a Mermayd and a Lechour.

A Certen shamelesse and lecherous person sayling on y sea, espied a most beautiful Mermayde, after whome he lusted so much, that he prouoked hir to lecherie, but she did sing much sweeter and prepared hir selfe to beguyle thys Marchaunt, saying: as I perceyue thou louest mee, but if thou wilt haue thy pleasure of me, come into the water, and it shall be at thy commaundement. This fellow was so enamored w
lust,

lust, that he cleane forgot his owne estate,
and therefore skipped into the Sea to hir:
She seeing that, left him in great daunger
and swam away.

Mor. This fable willeth vncleane
men to beware that they likewise pe-
rish not thzough the beautie of a womā.

255 Of a Ielous man.

A Certeyn Ielous man married a Wife, *Leude-
nesse of
women.*
whom he knew vn honest, wherebpon
he deliuered hir to a trusty friend of his to
keepe, promising him a great rewarde, if he
kept hir so safely, that by no meanes the
bonde of wedlocke were broken. When
he had tried hir a fewe dayes and percey-
ued that she might hardly be kept safe, by-
cause thzough hir subtiltie he was nighe
ouercome, went to hir husbände and told
him that he would not take so great charge
vpon him, seeing that Argus himselfe, with
an hūdzred eyes, were not able to keepe hir
by cōstraint: he sayd mozeouer, if he might
be put to choyse, he had rather by the space
of one whole yeare, dayly carry into the
fieldes a sacke full of fleas, and turne them
all to grasse, and bzing them home agayne
at

at euening, thā one day too haue the charge
of a leude woman.

Mor. No keeper be he neuer so diligent
can keepe safely a wanton mynion.

256 Of a Liberall man.

*Libera-
lie.*

A Frank and Liberall man toward all
mē, trauailing far, fel amōgst thēues,
who standing about him, and ready to slay
him, one of them cried out: kill not this
man which hath much holpen me, for some
time he did not only receiue me gētly into
his house, but also nozished me being sick,
and caused a phisitian to looke vnto me,
with which words his felowes relenting,
suffred him to depart unhurt..

Mor. As far as we may, we shoulde do
good to all men.

257 Of a Couetous man.

A Very harde head bought a riche farme
and plentiful, whiche was set with al
kinde of Trees that bare fruite, which yel-
ded to the former lord greate abundance of
frute, although it were vnensured and com-
mon for all trauailers: the new lord suppo-
sing that if it were dressed better and lo-
ked

ked too, it would beare fruite moze abundantly, tooke great paynes about it, and inclosed it with thicke hedges and walles, & appointed keepers to watch it, but it being so diligently tended, yelded litle encrease. Then God being asked wherof this came, answered thus: Thou art the cause of so great euill, bicause thou keepest on euery side the fields fenced with hedges & strong walles: sometime I gaue great encrease bicause many required much, but now seeing it serueth thee alone, why doest thou aske so much?

Mor. God gyueth plenty to a liberall man, bycause he might supplie the necessitie of many.

258 Of the Dog and the Lyon.

A Dog by chaunce met with a Lyon, to whom he sayd meryly, what wandrest thou (*D miser*) thzough woods and deserts nighe pined for hunger? Marke how fatte and trim I am: I neuer take payns for it, but get it ydelly. Truthe it is (sayd y^e Lyō) that thou farest well, yet thou (*D foole*) art in bondage, serue thou which canst serue, for I am free and will not serue.

Libertie.

P.J.

Mor.

Mor. In enery thing liberty farre excelleth.

259 Of the Lynnet and the Boy.

A Boy asked a Linnet in whome he had a singular delight, and had fedde hym fat with good meate, why he would not returne into the cage whence he went out? Bycause (quod hee) I might feede at my owne pleasure, not at thine.

Mor. Libertie is to be pzefered aboue all dainties.

260 Of a Foxe and a Crocodile.

The Foxe and the Crocodile dyd stryue about their Nobilitie: The Crocodile layd for him selfe many proud things concerning the worthinesse of his auncesters, that they had prizes in games. Whereat the foxe laughed, saying: Trulye friend, though thou neuer namedst that, yet it appeareth by thy skin, that thou haste bin a great doer in old time.

Mor. The thing it selfe reproueth lyers of their falshood.

261 Of

261 Of the Shepherd and the Husband men.

A Boy kept sheepe in a great pasture, who thre or foure tymes dyd crye in iesse that the Wolfe was come: whiche thing caused the Husbande men (oute of euery Quarter of the Countreys) to assemble there. It chaunced verely, that the Wolfe came at length, and the Boy called for help as befoze, but they being oft deluded, wold not once stirre out of their dozes, whereby the sheepe were all destroyed.

N. or. He that vseth lying, though he chaunce once to tell a truthe, shall not soone be credited.

262 Of Mercurius.

Vpiter commaunded Mercurius to bestow amongst craftes men the medicine to make them lye, which when he had well stamped and measured, he poured it equally vpon euery one. The shoemaker only remayned, on whom (bycause much of the medicine was left) he poured all in the mortar: whereof it came to passe, that all craftes men are lyers, but mooste of all are shoemakers,

P. y.

Mor.

Mor. This fable is against lying workmen.

263 Of an old Man and his Sonne.

like to
ke.

A Certeyn olde Man being thrust out of
dores by his Sonne, liued in an Hospitall. On a time he espied his sonne trauallyng that way, whom he prayed, that at the least he would sende him two towels of all his linnen, for which he had swet full soze: who being at length moued with his Fathers prayers, commaunded a litle Boye his sonne, to fetch his Grandfather y linnen that he required. The Boy being wity and worthy of such a father, brought but one, whom his Father rebuked bycause he brought not two as he was bidden: forsoth (quod hee) I keepe the other for thee, y when thou arte old and liuest in an Hospitall, I might sende it to thee.

Mor. Looke what loue we beare toward our Parentes, the same will our childzen beare toward vs.

264 Of the Falcon and the Cock.

Line in
hy voca-
tion.

A Certen Knight had a Falcon, of whom he much reioyced, whome he alwayes cari

caried on his fist, and fed him well, but on a tyme he lette hys Falcon flye, bycause he would cal hir to his hand, and whistled for hir, but the Falcon would not come down. A Cock seeing this, exalted him selfe, saying: What doe I poyze wretch alwayes liuing in durte and myze, am I not as sayre and as great as the Falcon: Sure I will light on hys gloue and be fedde with my Lords meate. When he had lighted on hys fist, the Knight (though he were soze) yet somewhat reioyced & tooke the Cock, whom he killed, but hys fleshe he shewed to the Falcon, to bring him againe to his hand, which the Falcon seeing, came hastily to it.

Mor. Let every man walke in his vocation, and let no man exalte him selfe aboue his degree.

265 Of the Camell.

A Camell being weary of his estate, complained that the Bulls had goodly hornes, but he him selfe had no defence to resist other beastes: He therefore besought Iupiter to gyue hym hornes also: Who laughed at his foolish request, whereof not

P. iii.

only

Handwritten:
 Camell
 181

only he was denied, but also had his eares cropped.

Mor. Lette euery man be content with his calling, for as some hunte after better fortune, they happen to worse.

266 Of the Ass, the Ape, and the Mole.

The Ass complayned that he lacked hooves, and the Ape that he wanted a tayle. Pease fowles (quod the Pole) for I am blind also.

Mor. Some are not content with their estate, but if they wayed well other mens misfortunes, they would quietly endure their owne.

267 Of the Snayle and Frogs.

A Snayle espied many frogs feeding in one poole together, so light and nimble, that they would easely leape euery where, then he accused nature for creating him so slowe a beast, and for carying so great a burthen, that scarce he could stirre withal: But when he perceyued the frogges to be deuoured of Snakes, and to be in daunger of euery trifle, he comforted him selfe saying: Oh how much better is it to cary a burthen, which

which may be a safegarde agaynst al weathers, than to be so oft in daunger of death?

Mor. We must not be greued with the gifts of nature, which are sometime moze for our profite, than we can vnderstand.

268 Of a rich man.

A Riche man had two daughters, wherof the one died, at whose buriall he hired women to lament: the other sayde: What wretches are we, for to vs this mourning belongeth, but we can not skill thereof, and they which haue nothing to do therewith, how pitifully doe they wayle? To whom hir mother sayde: Maruell not daughter, if they lament so, for they doe it bicause of money. *Loue of money.*

Mor. Some men for loue of money feare not to picke aduauntage from an others miserie.

269 Of the Nightingale and the Hauke.

A Nightingale sitting vppon a tree, dyd sing as he was wonte, but the Hauke seeing him and lacking meate, flew at the Nightingale, whiche being ready to be killed, besought the Hauke not to deuoure *Lucre.*
P.iii. uoure

noure him, bicause she coulde not suffice to fill his belly, but he ought, lacking meate, to fall to greater birds. Nay (quod he) then were I mad, if I shoulde let goe that I am sure of, and pursue that I see not.

Mor. Some men are so foolish, that vpon hope of greater things which are vncertaine, put away that they haue presently.

270 Of a mad Man.

Madnesse. A Certain mad Man wandring thzough Cities, cryed aloud that he had wisdom to sell, then one offered money and required it, to whome he lent a blowe and gaue him a long thzæd, saying: Thou shalt be wise if thou keepe thee as farre from mad men, as this is long.

Mor. We must haue nothing to do with mad men.

271 Of a Priest and his Boy.

*Mad-
seruants.* A Priest gyuen to belly good chæere, deli- uered to his Boy ten fat thzushes put vpon a Spit to be roasted, saying that he shoulde eate them all at a byt, if he lette them fall into the ashes. Within a short while

while after, when he returned (for he was gone out to doe certein businesse) he founde the boy crying, who being demaunded why he wept, answered, bicause he could eate but nine when they fell into the ashes, requesting that he might not be forced to eat the tenth bycause he was full swolne more than inough. The priest being offended, as well with the madnesse of the boye, as bycause he saw that he had lost his supper, led the boy without the thresholde of the doore, and shewed him threeways, saying: Choose which of these thou wilt, for here thou shalt not lodge this night.

Mor. Wee ought not to keepe madde seruants in oure house.

272 Of a Fore.

As a fore passed ouer a Riuer, hee was *Magi-*
 driuen into a ditche, where he stucke so *straites.*
 fast in the mudde that he coulde not escape,
 whom the flies sore stinged. The Hedge-
 hog seeing him there, tooke compassion on
 him, and asked him whether he shold driue
 the flies from him: No (quod he) these are
 full with my bloud, and can little trouble
 me, but if thou shouldest driue them away,

R. v.

other

other hūger sterued flies will occupie their
 roomes, and sucke out all the bloud that is
 left within me.

Mor. Olde Magistrates must remayne
 in their office,

273 Of an Asse.

A Asse bare great malice to a Hogge
 which dwelt with his maister, bicause
 he did nothing, & yet was fed with diuers
 kindes of meates and became dayly fatter,
 but he him selfe continually djudging dyd
 fare hardly, whereby he was so leane, that
 he could scarce goe. But at length when he
 sawe his fellow caried to the Butchers to
 be killed for mans meate, he somewhat re-
 uiued and sayd: Ah, this is the end that mē
 take such paynes in feeding a Hog. O how
 far better is it to be an Asse, than a Hog?

Mor. We ought not to enuie those,
 whom we thinke happy, whereas that
 cloked felicitie, to many is cause of mis-
 serie.

274 Of a yong man.

Marriage.

A Certain yong man whiche should mar-
 rie a Wife, being demaunded whyther
 he

he would haue hir, turned him to his friēds and neyghboures present, saying: Why stand ye lyke dumbe men, why doe ye not praye God to helpe mee this day: for if we praye God helpe them that nylse where no daunger is, how much moze ought ye now to praye for mee, to whome so great daunger is at hand?

Mor. They whiche marie, enter into great daunger.

275 Of Iupiter.

I Vpiter celebrazing a mariage, receyued *Meane*
all beasts vnto the feast, only y^e Snayle *life.*
made slow hast, the cause whereof he mar-
uelling at, asked him why he came not to
the feast: he answered: My house is deare
to mee and excellent: whereat Iupiter bee-
ing angry, gaue sentence that he shoulde
cary his house about him.

Mor. Some men had rather liue hard-
ly at home, than daintily abzoade.

276 Of a Foxe and a Weasel.

The Foxe had so long tyme fasted with-
out getting any maner of praye, that he
looked

looked very leane and thin, and by chance crept through a narrow hole, into a vault of cozne, where when hee had well fed, hee assayed to go forth ageine, but his belly being full let him: the Weasill seeing him a far off struggling to get out, counselled him if he would get out, to come as fresh and fasting as he went in. This fable reherseth Horace thus:

*Sometyme did passe a narrow hole,
a hungrie Foxe and thin,
To come vnto a vault of wheate
Where easly he got in:
And being full, coulde not repasse,
to whome a Weasill spake,
Come fastyng forth as in thou wentst,
this way needes must thou take.*

277 Of an Apple tree.

An Apple tree mocked y Olive tree that he bare small beries, seing she brought forth so great Apples, that hir boughs could hardly bear the: sodainly ther arose a wind, and all the Apples almost, by cause of their weyghte and byolence of the tempest fell downe, and hir boughes were broken, but the Olive tree stode whole: then sayd shee
to

to hir self, how far better had it bin for mee
to haue bozne lesser frute ?

Mor. Wee oughte to be contente with
small things, seying abundance of riches
can not bee enioyed without great dan-
ger.

278 Of the Flye and the Ant.

The Flie strived with the Ant about his
nobility, the Fly alleaged that she was
of a noble bloud, and that she flyed, dwelte
in Kings pallaces, fared deyntily, therevnto
to idelly atchieuing, and the Ant to be base
bozn, to creepe on the earth, to liue in holes
to gnaw on corne, and to drinke water. The
Ant replied that she was no base bozn, yet
contented with hir birthe, the Flie to be a
vagabund, hir selfe none, she tasted of corne
and running water, the Fly of bakemeats
and swæte wine, and she got not hir living
ydelly, but with trauaile : furthermoze the
Ant to be alwayes merry in safetie, beloued
of all men, beside that an example of laboꝝ,
the Flie to be in danger, hatred, and spited
of all men, yea & a figure of slouthfulnesse :
the Ant to be mindefull of Winter, and to
lay by this pꝛouision, the Fly to liue from
day to day, and in the winter to be hungry,

oz else die for hunger.

Mor. A meane life, quietly out of cheeke
ing, is better thā a delicate life in much
trouble.

279 Of a Husbandman and his Dogs.

Maisters. A Husbandman wintered in the Coun-
trei a good many dayes : at length he
began to want his necessary things. Firſte
he began to kill his ſheepe, after his goates,
laſt of all his Dren, to keepe life and ſoule
together, bicauſe he was nighe pyned with
hunger. The Dogs ſeing that, determined
to ſaue their lyues by running away, for
they ſuppoſed in that he ſpared not his ore,
whiche for huſbandry he occupied, that he
would ſerue them with the like cauſe.

Mor. Take hēde in what houſe thou
ſerue for hyre, ſome maiſters are moſte
vncurteous, whiche in their rage care
not what miſchief oz diſpleaſure they doo
to their ſeruaunts.

280 Of the Lampurne and the Crocodile.

*Meadring
with ſtrā-
gers.* The Lampurne on a tyme finding the
broude of a Crocodile, killed them all, &
departed. When the Crocodile returned &
found

found hir yong ones dead, she was out of measure soꝝy, and desired by all meanes possible to reuenge their death, wherebp̃ on she went armed to deuoure the Lampurn, but on a tyme she found a cruell serpent and venomous, and she supposed it to be the Lampurn, whō she assayled, saying: Ah wꝛetche, nowe canst thou not escape, thou hast without cause slayn my sonnes, therfoze now I wil dispatch thee: the Snake answered, take heede of me, for I am no Lampurne but a venomous Viper. Ah (quod the Crocodile) thou canst not deceyue me, for thou art no Snake but a Lampurn, and altogether like to one, and therfoze I will kill thee, but as she went to slaye him, the serpent prepared him selfe, byt hir, and also poysoned hir.

Mor. No man ought to fight with him whom he knoweth not.

281 Of a Lyon and a Mouse.

It happened that a Lyon (weariēd with running and heate of the weather) layde him downe to rest in the shadowe vnder the greene trees, who being sodenly waked with a flocke of Mice that ran ouer his backe,

Mercy in Princes.

backe, caught one amongst the rest. Thys poore prisoner besoughte him earnestly to set hym at libertie, saying that he was altogether vnworthy to stirre him to anger. The Lyon considering it wold be no commendation for him to slay so small a beast, let him go free. Not long after it chaunced as the Lyon ran throught the thicke wood, he fell into a net, well might he roare, but escape he coulde not: This Hound hearyng the Lyon so lamentably roaryng, streight way knewe his voyce, and crepte in at the holes of the earth, and diligently sought for the knots of the snare: which hauing found, he gnaw in pieces, by whiche meanes the Lyon escaped out of the net.

Mor. Mighty men must vse mercy, for Fortune changing as the wynde, euen the stoutest at a tyme may neede helpe of y^e basest: therfore a wise mā though it lay in his power to hurt any mā, ought to feare that, he that feareth not that, doeth greatly: and why so? Though it be so, y^e bering thee bold of thine office thou carest for no mā, the day may come that thou maist be aferd. It is not vnknown what hath hapned to noble and mightie
 Prin

Princes, who haue not only bin glad to seeke ayde of most vile persons, but also haue feared their displeasure.

282 Of the Wolfe and the Lambe.

As a Wolfe was drinking at the head *Might.*
of a spring, he espied a Lambe farre beneath also drinking of the same Spring, wherat grudging, ran hastily to the Labe and roughly rebuked him for troubling the spring. The Lambe al trembling besought him to shewe cōpassion on him, being thereof guiltlesse, alleaging that bycause he drank farre beneath him by no meanes he coulde trouble hys drinking, neyther yet ment it. The Wolfe hauing determined euen at the first sight, the death of y^e Labe, threatned hym moste rigorously, saying: Thy labor is in vayne to aske pardon, for thou art alwayes my enimie, thy Father, thy mother, and all thy cursed kinred are willingly my foes: but this daye I will be reuenged of thee.

Mor. The mighty if he be disposed to hurt, easely findeth occasion thereto. A small thing is a great faulte, if a man deale with his Superiours.

283 Of the Hares and the Frogs.

*Miserie
of others
easeth
some.*

The Hares sometime assembled and bewayled their life as full of daunger and feare, that they were deuoured by men, dogs, and Eagles, and many other: wherupon they decreed that it was better once to die, than all their life to be in feare: then they rushed to the marsheward, as though they would fall therein and be choked: but Frogs whiche sat on the banks, hearing a noyse of running, skipped into it. Whiche thing one of the Hares wyser than the rest seeing, sayd: stay fellowes & do your selues no harme, for there are other beastes more fearfull than wee.

Mor. Wretched men are comforted by the miserie of others being greater.

284 Of a Swanne.

Musick. **A** Rich man brought vp a Swanne and a Goose together, but not both to one purpose, for the one shold serue to sing, the other for the table. When the tyme was come that the goose shold doe that for which he was kept vp, it chaunced to be night, so that one coulde not be knowen from the other, and the Swan was caried away in
Dead

head of the gowse, who sang a song at y^e beginning of hir death, by whiche she shewed hir nature, & by hir swæte singing escaped death.

Mor. Cōmonly Musicke p^rolougeth life.

285 Of a Moore.

A Certen mā bought a Moze, who thin^{Nature.} king that the blacknesse of his skinne hapned thzough the negligence of his first Maister, toke him home and ceassed not cōtinually to washe him with suche things as would make him white, by which meanes he so vered the p^rze slave, that he bzought him into a sicknesse, his skin remayning still as black as befoze.

Mor. Nature will abyde as it was first.

286 Of a Horseman and a Husbandman.

A Horseman required a Husbandmā to ^{Necessity} catch a Hare, whiche he toke in hys handes and asked the p^rice, and forthwith set spurs to his horse: but the Husbandmā sayd: Make no haste, for I will giue it thee for a p^resent.

Mor. This fable toucheth those which refuse their own vpon necessitie.

D.y.

287 Of a

Negli-
gence of
seruaunts.

A Certen man hauing forgot to shut the
dore where the Hens roosted: When
he arose in the morning, founde that they
were all killed and caried away by y^e For:
He was wroth therefore with the Dog,
bicause he had not well tended hys goods, &
bet him soze. Why, (quod he) if thou hast
bin negligēt in shutting the dore, for whō
the Hens layd eggs, and hatched Chickens,
is it any maruell if I being in a dead slepe
and haue no profit by thē, did not perceyue
the Fore comming?

Mor. We must neuer hope to haue di-
ligent seruaunts, where the maister is
negligent.

Neighbor

A For durst not assaulte by night a flock
of Hens for feare of a Dogge which he
knew to lodge amongst them: but when
he vnderstood that they were gone to an o-
ther place to companie with other Hens
where no dog was, supposing to obtayn his
purpose went thither and killed them all.

Mor. It is better to haue a good and
couragious neighbour dwelling nere,
than

than cowardly kinsmen.

289 Of foure footed Beastes.

When war was proclaimed betwene
foure footed beastes, and foules: The
Beastes made a league with the Fishes,
that by their ayde they might be defended
from the rigorousnesse of the Foules. When
they looked for helpe at their hands, the Fi-
shes sent their Ambassadours to declare
that they could not come by lande vnto the.

*No ayde,
no fellows.*

Mor. Make not those thy fellows,
which can not helpe in tyme of neede.

290 Of a Souldiour and his Horse.

There was a Souldiour whiche hadde a
passing fine horse, and bought an other
in goodnesse nothing like vnto him, whom
more nicely he kept than the firste: When
sayd he to his fellow, why doth my Maister
keepe me passingly aboue thee, seeing I am
not to be compared to thee, neyther in colli-
nesse, strength, nor swiftnesse: He answered
him: This is the course of the worlde,
that new guesstes are best welcome.

*Newe
things
best.*

Mor. Suche is the madnesse of men,
that they preferre newe things afore

D.ij.

old,

old, though they be woꝛser.

291 Of the Kid and the Wolfe.

Obedience. **A** Gote going abroade to feed, shut vp hir yong kid at home, charging him not to open the dore till hir returne: The Wolfe by chaunce hearing that, after hir departure knocked at y^e dore, sayning the voyce of the Gote, and bad him open it. The kid perceyuing his pꝛetence, denied to open the dore, saying: Though thy voyce be like a Gotes, yet I see a Wolfe throughe the chinkes.

Mor. It is good for childꝛ to obey their Parents, yong men to be ruled by age.

292 Of a Chicken caught by a Kight.

A Hen hauing many chickens did greatly feare least the Kight should catch the, wherevpon when she sawe the Kight, she gathered them often vnder hir wings to saue them from their enimie. But one day espying the kight flying toward hir, she called hir chickens together, which al came quickly at their dāmes clocking, onely one excepted, which despising hir calling, whyles she coueted to eate a corne of wheat, was snatched vp in the clawes of the cruel Kight into the Aire.

Mor.

Mor. They whiche obey not their Parents cōmaundement, fall into miserie.

293 Of a Philosopher.

A Philosopher of the secte of Cynicus in chydying being stricken, was not onely therwith cōtented, but also rewarded him that strake, with a piece of siluer: Whiche thing whē all that were p̄sent maruelled at, & sayd that he was woꝛthy to be beaten ageyn, ah (quod hē) ye knowe not what I haue done now, but herafter ye shal know: not long after as that stryker would haue beaten an other (foꝛ he hoped to gayn somwhat) he receyued his deaths wounde, and feeling death to come vpon him, he sayd: how much better had it bin foꝛ me to haue bin stricken again of the Philosopher, than to be rewarded with a siluer peny?

Offences unpunished.

Mor. When offenders scape scot frē, it doth thē somtyme moze hurte thā punishment.

294 Of the Foxe and the Egle.

O A a tūm a yong fox wandring frō hir hole, was snatched vp by an Eagle, thē he cried foꝛ his Dāme to haue ayde of hir: She hearing hir yong one crie out, came hastily running and besought the Eagle to

Oppression of poore.

D. iij.

set

set him at libertie : The Eagle hauing got that pzaie, would not departe withall, but caried it vp to hir nest. The ffore desirous to be reuenged, caught vp a firebrand, following after him to sette fire on his nest: when she had climbed vp into the tree, she sayd to him : Saue thee and thy chickens if thou canst. The Eagle fearing to be burnt, prayed hir to take pitie of him and his litle ones, and what soeuer he hadde of hers, he would restore.

Mor. By the Eagle is vnderstode the mighty and men of stout courage. By y ffore the poore, whom the riche are earnestly bet with forged crimes to charge and flaunder: yet the Antes, when their anger taketh effecte, though they be a weake people, sometyme their iniurie weakes very well.

295 Of an Oliue Tree.

Ouer ha-
tinesse.

A N Oliue tree maruelled y a wild Vine which grew nere vnto him, had shooted vp so high in so short time, that he was far higher than hee which had continued many yeeres in one place: but winter coming on, the wild vine withered away. Then the Oliue sayde: We ought not enuie those things

things that shoote by apace, whose ende is
so soone at hand.

Mor. Things soon ripe, are soone rotten.

296 Of the Mousse and the Cat.

A flocke of Mysel had their abiding in a
hollow wall, whereout by chaunce pee-
ping, they espied a Catte, whiche satte in a
chaumber looking grimly, and hangyng
downe hir head. Then sayde one of them:
This beaste seemeth very gentle and sim-
ple, for hir countenaunce pretendeth holy-
nesse, I will therfore go speake with hir, &
contract a perfect league of friendship with
hir that shal neuer be broken. Whe he had
so sayd, he came nerer vnto hir, whom the
Catte caught and toze in pieces: the other
seeing that, sayd: Verily, verily, wee must
not credit smooth lookes.

Mor. Wee must not iudge any man by
his countenaunce, but by his good woorkes:
for in a shæpes skin oft are wrap-
ped rauening wolues.

297 Of the Kyte and the Hauke.

The Byght contended wyth the Hauke
before the Eggle aboute his excellencie,
allegding that for the greatnesse of his bo-
die he ought to be preferred. The Hauke

*Ourward
iudgemēt.*

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ageyn

ageyne sayde, that the stature ought not to be considered, but the strength. When the Eagle sayd, Goe ye on hunting, & whyther of you shall bring me the worthier prairie, I will iudge him chiefest: but when the kight had brought a litle mouse, the Hauk a pigeon, the Eagle sayd: How much bigger the doue is than the mouse, so much I declare the Hauke to excell the kight.

Mor. Men must be iudged by their valiaunt actes, not their huge stature.

298 Of Cocks and a Partriche.

Pacience. A Certen man hauing Cocks at home, bought a Partriche, whom he put with them to feed, but she being beaten & driven from their company was very soze, supposing that for being a stranger she was thus handled: but seeing them shortly after fight one with an other, she left off soze rowe and sayd: Hereafter, if I see them fighting, I will not be greued.

Mor. Wise men patiently suffer wrong of straungers, perceyuing that they abstayne not from their native Countrymen.

299 Of the Sow and the Dog.

A Sow mocked a Spaniell, bycause he
 vsed to faune on his maister, whiche so
 oft had beaten him, and plucked him by the
 eares, to teache him to hunte. Thou madde
 body (quod the Dogge) thou knowest not
 what I haue gayned by these stripes, for
 hereby doe I eate the swete Partriches &
 Quayles.

*Paciencie
 for gayne.*

Mor. We must not be græued if our
 Maister beate vs, for thereof issueth
 plentyfull goodnesse.

300 Of a Lambe and a Wolfe.

A Lamb standing in an highe place, ray-
 led on the Wolfe as he passed by be-
 neath, calling him naughty beast and ra-
 uening: to whom the Wolfe turning sayd:
 Thou doest not taunte me, but the toure
 whereon thou standest.

*Paciencie
 perforce.*

Mor Some suffer wrong of vile per-
 sons, for feare of greater men.

301 Of a Flie.

A Flye by chaunce fell into a fleshe
 pot, wherein being nighe choked, sayd
 to

to himselfe, beholde I haue eats and dzonk
so much, and so wel washed me, that now
being so full I am content to dye.

Mor. A wise man will stoutely beare
out that which by no meanes can bee a-
uoyded.

302 Of a Wolfe and the Lyon.

THe Wolfe and the Lyon being entred
frendship together, did seek their liuing :
when the Wolfe heard the baying of sheepe,
hee sayde : Truste to it friende, wee shall
haue meate anone : When he therfoze by
folowing the noyle of Sheepe, was come to
the penne, he founde it well fensed, and the
Dogs neere a sleepe : Then he returned to
the Lyon, saying : It pleaseth me not that
at this tyme wee eate of sheepe, for they are
very leane, let them growe fatte, and wee
will returne when they be fat.

Mor. The fable noteth those, which
being lette of their purpose, doe alleage
that they would not.

303 Of the Ape and his two sonnes.

arentes.

THe report is, that if the Ape chaunce to
haue a twinne, hee loueth the one, and
ha

hateth the other : It came to passe, that she had two at a clap, who by chaunce being put in feare, bicause she would escape the present daunger, carried that she loued in hir armes, which as she ran headlong, she dashed ageynst a rock, and slue it, the other whiche she hated, sat on hir rough backe, and went scot free.

Mor. It chaunceth commonly that parents bzing that chyld to naught whom they make wanton, & whome lesse they cocker, to proue a valiant & good man.

304 Of an old man which caried an Asse.

IT was talked sometyme amongst the *Please e-*
Popes Secretaries, that those men *uery body.*
whiche framed their lyfe after the opinion of the common people, were in a myserable bondage, bycause it was impossible to please euery one, seing they are of sundry iudgements. To whiche opinion one told, that there was an olde man whiche went to market, with his sonne to sell an Asse, whiche he draue vnladen befoze him. As he passed on his way, there were men labouring by in the fields, which blamed the old man, bycause that neither he noz his sonne
did

did ryde on the Assē whiche went empty, seeing the one for his age, the other for his infancie had neede to be caried. Then the old man set his sonne on the Assē and him self went by on fote, which thing other seeing, sayd that he doted for letting his sonne ryde whiche was stronger, and hee being old woulde followe on fote: forthwith he chaunged his minde and set off his sonne & ryd him selfe. When he had ridden a litle further, other met him, who blamed him, y he had no regard to the age of his litle son, but would let him follow him as a dudge, and him selfe being his Father did ride on the Assē: wherewith he being moued, sette his sonne also on the Assē. Not long after he was asked by other, whose y Assē was: Mary (quod hee) it is myne: then they rebuked him that he had no pitie on his poore Assē, but to set two on him, seeing one was sufficient. Then the man being troubled with so sundry opinions, & seeing he coulde not be in quiet, but still was checked, he bound the foure Asses faste together, and on a staff caried him on his owne shoulders & his sonnes to market: whereat all men wondring, laughed exceedingly, blaming both
both

both their follies, especially the fathers.
The old mā therewith chafed, went to the
riuers side and cast his Asse bounde into the
water and so lost him and returned home:
by which meanes the silly old man desirous
to content euery body, coulde please none,
but lost his Asse.

305 Of a sumptuous feast of the Lion.

The Lion made a sumptuous banquet to
all other brute beasts, wherein Hens &
Thrushes and such like birds were dressed,
some roasted, some scoddē. This feast pleased
very well the dog & the Cat and other beas-
tes that deuoure flesh, but the rest what-
soeuer feede on grasse and barley, iudged
this feast as vsauerie.

Mor. It is harde to content the diuers
opinions & fantasie of y cōmon people.

306 Of the Plantin and the Ape.

Plantin is an hearbe profitable to heale
a quartain, whereof an Ape hearing,
which hadde a Sonne vered with that dis-
ease and coulde not be cured thoughe she
had spent much bpō Phisitians, came vnto
one Macer and sayd: I haue wandred far &
nere,

nerc, and can fynd no helpe for my sonne,
but now I haue found thee whom I know
to be a greate phisitian: therfore giue mee
thy counsell, that I may get help for my
son of the quarterne. Then Macer bycause
he woulde bee iustified therein, sayd: Take
foure roots of Plantine, and giue them the
patient and he shal sone be cured: the Ape
hearing that, prepared the medicine which
he ministred, and therewith healed him.

Mor. Let vs seeke out a lerned phisitian
if we woulde be restozed to health.

307 Of the Firre Tree and the Bush.

Pleasure.

The report was somtime, that the firre
tree despyed the Bushes, and boasted
of his owne tall stature, that he was plac
ed in houses, and to beare a sayle in the
ships: but the Bushes to be low, vile and
good for nothing: then they framed him this
answer: thou beatest much (O firre tree)
of thy goodnesse, and skornest our euils, be
sides this thou concealest thy mischief, and
passest ouer oure good fortune, but when
thou shalt be cut downe with the axe, how
gladly woldest thou be like vnto vs which
are voyde of care:

Mor.

Mor. Felicitie hath evils to accompany
hir, as misery hath good things. In sume,
this is safe and voyd of care, the other is
neuer out of feare nor voyd of daunger.

308 Of the Sow and the Bitch.

The Sow and the Bitch contended *a Perfection.*
about their nobilitie: The Bitch allea-
ged that of all foure footed beastes she was
the fruitfulest. The Sow quickly replied
saying: Seeing thou sayst so, knowe thou,
that thy whelpes be bozne blinde?

Mor. Things are not iudged by quick
spæde, but by full perfection.

309 Of the Dog and the Ass.

When the Dog fauned on his Lord or *Perseue-*
the seruaunte, they stroked him with *raunce in*
their hands and made much of him: which *his voca-*
thing the Ass marking well sighed deeply, *tion.*
being weary of his estate, yea & he thought
it vniustly appointed that the Dog should
so be beloued of all men, as to be fed at his
maisters table, and therevnto to attayne
with ease and playe: contrarywise, him-
self to cary packs, to be whipped, to labour
without ceassing, and yet neuerthelesse to
be hated of all men: Seeing these things

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come

come to passe by fauning, he purposed to followe that trade of living being so profitable: and watching a conuenient time, when his Lorde returned home, bicause he would put the thing in triall, he ran afoze to meete him: incontinently he leapt on him and knocked at him with his heeles. Then his maister cried out for help, which thing his seruants hearing, ranne speedily to him: & the foolish Ass which thought him selfe ciuill and curteous, was well beaten with a staffe.

Mor. All men can not doe all things, neyther all things become all men. Let no man meddle aboue his capacitie, nor go about that, which he is most vntowardly in.

310 Of a Camell and Iupiter.

Petitions. **A** Crooked Camell required horns of god, whom for his euill pretence, God mocked, and from thenceforth cropped his eares, and made his head smaller, wherby he myght seeme altogether deformed.

Mor. Wee oughte to require of God that which is seemely.

311 Of an Oxe.

A Ox was offended, that Nature had giuen him strength withoute any defence, bicause he lacked weapons, whiche he thought better than strength: he therefore besought Iupiter that he would vouchsafe to giue him horns, which when he had obtained, he forthwith repented him of his petition: For afoze being naked, hee was free, and could be caught by none, but now that he had horns, he was caught in a snare and ledde to Ploughe, and compelled to great paines.

Mor. Wee must aske nothing of God, but that wee vnderstand will do vs good.

312 Of the Weasill and the Myse.

The Weasill thzough age lacking strength, and not able to hunte the Myse as he was wonte, he therefore to practise some shift, hid himself in a heape of meale, thinking therby easily to catche them: the Myse greedie of the meale, ranne into it, and were all deuoured by the Weasill.

Mor. Where thou canste do no good with a Lyons skin on thy backe, put on a Foxes skinne.

313 Of the Crowe and the Pitcher.

A Crowe being thirsty, found a Pitcher of water, whiche bycause it was deeper than he coulde well reache, he assayed to poure out the water, but he could not preuayle, then gathered hee stones on the sande, which he cast in, whereby the water was raysed higher, and he drank thereof.

Mor. Sometime that whiche can not be done by strength, may be by pollicie and counsell.

314 Of a Lyon and a Foxe.

A Lion being taken in a snare, endeouored with all hys force to bzeake the bandes: the harder he plucked, the straighter he was helde. The Foxe hauing an errande that way, and seeing this, sayde: O King, by no strength mayest thou escape hence, but by pollicie, for the snare must be lette out and losed, and not drawen in. Which whē the Lion had done, he straightway losed the snare wherewith he was bound, and escaped free.

Mor. Pollicie is farre better than strength.

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fin d

315 Or a Wolfe being hungry.

A Wolfe in hys olde age not able any *Poore and*
 moze to hunte, was soze a hungred, nei- *riche.*
 ther could he finde any kinsman oz friende
 which would helpe him with meate. As
 he therfore wandzed thzoughe a great
 Wode heauyly, he chaunced vpon a dead
 carcase of an Dre, whiche he had scarfe be-
 gonne to teare, but a companie of other
 wolues, rauens, and crows came thither &
 prayed him to receyue them as hys friends
 to partake of his pzaie: Then the Wolfe
 sayd to him selfe: behold me whome lately
 my bzethzē and sonnes regarded not, now
 straunge beastes reuerence, and desire my
 friendship, but they doe not this honour to
 mee, but to the Dre.

Mor. A poze man is hated of all men,
 but the rich are honoured.

316 Of the Horlle and the Harte.

The Horlle kept warre with the Harte, *Pouertie*
 and being often driven from his meate *praysed.*
 and put to the worste, he lamentably desi-
 red the ayde of men, with whome he came
 into the fielde: then he that afoze hadde the
 ouerthzow, became cōqueroz: but his eni-

mie being ouer come, and subdued, he him
 selfe became bond too man, sayne too carye
 him on his back, and a bit in his mouth. Of
 this fable writeth Horace.

*A Hart in fight excellling much
 the horffe, from meate him draue,
 The strife was long, but horse was fayn,
 the help of man to craue.*

*The byt he tooke with merry cheere,
 straight vanquisht was his foe,
 His Ryder yet he durst not cast,
 nor yet his byt forgoe,*

*So he that dreadeth pouertie,
 and can not vse a meane,
 Shall leade his life in seruitude,
 and loofe his freedom cleane.*

317 Of Geese.

THe Geese and the Cranes destroyed a
 peece of grounde, whereof the country
 men hearing, came sodainly vppon them,
 the Cranes espied them and flew away,
 but the geese, bycause of the myght of their
 body not able to escape were taken.

*Mor. When a towne is wonne, the
 poore escape easily, but the rich are taken
 captine : for riches in warfare, are ra-
 ther a burthen, than a commoditie.*

318 Of the Ape and his yong ones.

Iupiter sent out a pzecept, commaunding *Praise not*
all liuyng things to appeare befoze him, *thy selfe.*
that he mighte giue iudgement whose of-
spring were the best fauored: ybeasts came
running, the birds flying, and the fishes
swymming thither. Laste of all came the
Ape, and with him his yong one, at whose
ylfauored buttockes euery one laughed.
Lush (quod the Ape) whom pleaseth God
Iupiter shall haue the victorie, yet in my
iudgement this my chyld is faire, and ther-
foze of right befoze al other to be pzeferred:
whereat Iupiter also smyled.

Mor. We & ours seeme good in our owne
eyes, but of vs & our doings, let other iudge.

319 Of Mariners.

Ithapned as many Maryners were say- *Prayer.*
ling on the sea, that there arose a greate
tempest sodeinly: then euery one prayed
to his God for helpe, but one amongst the
rest sayde: We know not what ye pray, for
befoze these gods can goe to the Lorde for
oure succoure, we shall perishe thozough
this storme: therefore I do thinke it beste
to pray vnto that God which withoute the
helpe of any other can deliuer vs from this
present

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present daunger : Then they cried to almighty God for helpe, and straight way the storme ceased.

Mor. We must not seeke for helpe at the foote, when we may go to the head.

320 Of the Owle.

*Prayse of
our owne.*

In the assemblie of birds, the Eagle sayde that he would chouse the yong ones of other birds to serue in his court : and when euery one stroue to pferre his owne, the Owle sayd: I pray thee (*O* Quene) receiue myne, which in beautie passe all the reste: why (quod the Eagle) what beauty are thy sonnes of? The Owle answered: Of the same that I my selfe am: Then all the birds laughed exceedingly.

Mor No child is so deformed, which to his parents seemeth not faire.

321 Of a Foxe and a Dog.

*Prayse another for
advantage*

A Foxe being coursed by a Dog, and euen at y point to be caught, hauing no way to shift him sayd: why woldest thou destroy mee thou dog, seeing my flesh thou canst not eate? Goe catch rather that hare (for there was one the hard by) whose flesh me iudge to be y swetest: the dog harkned to y counsell of the Fox, & let him goe free, pursuing the

the hare, whom bycause of hys wonderfull swiftnesse he could not ouertake. Not long after, the Hare mette with the Foxe, blaming him for setting the Dog at him. The Fox answered him: I maruell what thou meanest to accuse me, whiche praysed thee so greatly: what wouldest thou haue sayd, if I had dispraysed thee?

Mor. Many vnder the colour of praysing, deuise vtter vndoing to some men.

322 Of the Wolfe and Porkupine.

One time the Wolfe being hungry had a good fanly to deuoure a Porkupine, whom bicause of his sharpe pricks he durst not assaile, but inuented a craftie wyle to trap him in, counselling hym not to trouble his backe with so many weapons in tyme of peace, seeing that other Archers carried none with them but when they go to warfare: Nay (quod the Porkupine) we must suppose that there is no tyme boide of war against a Wolfe. *Preparation.*

Mor. A wise man ought always to be armed against y assault of his enimiss.

323 Of an Old man loth to dye.

A Certeine olde man desired death which came to take his lyfe from him, to spare him *Preparation to die.*

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him

him till he might make his will, and provide all other necessities fit for suche a iorney: whom Death answered: Why hast not thou prepared thy self being so oft warned by me: Mary (quod he) I neuer sawe thee afoze: Why (quod Death) when I dayly tooke, not onely those whiche were of lyke yeaeres to thynne (of which number very fewe remayne) but also yong men, children and babes, was it not sufficient warning that thou art mortal: when thy eyes waxed dimme, thy hearing thicke, other senses dayly decaying, & thy body being woyle and woyle, did I not tell thee that I was nere at hand: and yet thou sayest thou hast no warnyng: wherefoze I will no longer prolong the tyme.

Mor. We must direct our life, as though death were alwayes befoze our eyes.

324 Of a Dog brought vp to hunting.

*Presence
gayne re-
membred.*

A Certeine man brought vp his Dog in hunting, whome bycause hee was olde he picked forward, but in bayne it was, for his pace was slacke, he could make no great hast. It chauced that he caught a wild beast, which bycause he was toothlesse, slipped

ped from him, whom his maister rebuked
much for that fault, and bet him also: the
Dog answered, that of ryght he ought to
pardon him, bycause he was now olde, but
when he was yong he did his endeuor cou-
ragiously: but I perceiue sayd he, that with
out profite nothing pleaseeth you, when I
was yong and lustie, thou madest much of
me, but now that I am old, thou castest me
off for Hauks meate: when I got any pray
I was welcome, but now that I am slow
and toothlesse, I am put back: but if thou
were a good master, for my good deeds that
I haue done, thou wouldest cherishe me in
my age.

Mor. A good turn once past is soon for-
gotten, if it be to come it is not much re-
garded, if there bee any profit presently,
it is well remembred.

325 Of a Man which plucked vp a Hedge.

A Certeine man rayled ageinst a hedge, *Preser-*
where with his vyne was enclosed, by *uers.*
cause it was barren, which he cut vp & cast
away as a thing vnprofitable. When the
Vyne lying open, & made common both for
men & cattaille, was wasted by euery body.
The

The Lord of the Vine seing this, blamed hym selfe of follie, seyng so foolishly he had remoued the hedge y^e p^reserued his grapes.

Mor. They whiche p^reserue thinges, though they seeme ydle, do no lesse than they whiche haue gathered them togy^rther with their trauaile.

326 Of the Assle and the Lyon.

*Presump-
tion.*

The Cock sometyme fed with an Assle, to whō as the Lion was cōming, y^e Cocke crowed out aloud, and the Lion straightway fled (for men saye) he is afeard at the crowyng of a Cocke. The Assle supposing that he ranne away bicause of hym, went streyght after the Lyon, whome when hee had so farre pursued that they were without the hearing of the Cocks crowing, the Lion returned and deuoured him, who as he was dying, cryed out: Ah wretche and madde body that I am, for I am bozne of none that were warriours, and wherefoze haue I rushed into the hoste?

Mr. Many men assaile their enemies which vpon set purpose do humble them selues, by the whyche meanes they are slayne.

327 Of Cocks.

As two Cocks fought together for the *Pryde.*
Hens, the one put the other to flyghte,
which hid him selfe in a darke cozner: But
the cōqueroz flew vp to an high wall, wher
he stode and crowed aloude: forthwith an
Egle flew at hym and caught hym: since
which time, he that hid himself did treade
the Hens without feare.

Mor. God withstandeth the proude,
but on y lowly he poureth his goodnesse.

328 Of the Horse and the Ass.

Sometyme a Horse decked wyth fayre
strappers and a sadle, greatly neyghing,
ran thozough a hygh way, whose running
an Ass laden by chaunce dyd let, he all ra-
ging and chetwyng his bit for anger, sayd:
Ah lither lurdeyn, why withstandest thou
the Horse? Giue place or I will tread thee
downe: the Ass durste not once bzaie, but
quietly auoyded. It happened as the Horse
ran his race, his hooze brake, who then be-
ing passe running or making any thewe,
was spoyled of his ornaumentes, and after
solde to a Tanner. The Ass seeing him
coming with a Tanner, sayde vnto him:
What

What good sir, how hapneth this kynde of
woorde? where is thy gilt saddle, thy studded
trappers and glittering bydle? Thus it is
fit my friende to happen to euery one that
is proude.

Mor. Many men in their prosperitie are
so puffed vp with pride, that they clean for-
get them selues and al modestie, but for
their presumption they soone suffer ad-
uersitie.

329 Of a Crane.

A Crane seeing an Eagle flying vp as high
as the sunne, and to behold it perfectly,
he sayd to himself: I am as faire and great
as the Eagle, I will therefore flie vp to the
Sun, and looke vppon it as stedfastly as the
Eagle, and after I shal be esteemed as high-
ly as she: but as he mounted vp toward the
starres, his strengthe was gone thorough
wearinesse, neyther could he flie vp to the
Sun: yet such was his pride, that he would
not come downe, but began to mount vp-
ward still. But being thus combed, that
he neither coulde stay himselfe, neither flie
to the sunne, he fell downe.

Mor. Who so clymbeth higher than he
should, falleth lower than he would.

330 Of Iupiter and the Rauen.

O At a tyme Iupiter myndyng to create a *Proude of*
king of the foules, appoynted a day of *an others*
assemblie, to the ende that hee whiche was *purse.*
comliest shold be appoynted king. The Ra-
uen hearing therof, and knowing his owne
defozmitie, gathered together diners fea-
thers and decked himself, that he was good-
lyest of all. When the day appoynted was
come, the foules assembled together: then
Iupiter would haue made the Rauen king
bycause of his gaynesse, whereat the other
disdayning, plucked euery one his feathers
from him, whereof he being spoiled was a
Rauen as befoze time.

Mor. He that hangeth on another mans
fleue, if he chaunce to fall from him, all
the world shall know what he is.

331 Of a Flea and a Lyon.

The Flea came to the Lyon and sayde: *Falles of*
Peyther feare I thee, neither arte thou *pride.*
stronger than I, but I pray thee what is thy
strength: thou scratchest with thy nayles,
and with thy teethe thou bytest, so doeth
a woman fyghting wyth hir husband: but
in

in strength I farre excēde thee, and if thou wilt, let vs go fight. The Trumpet being blowen, the flea stucke faste aboute his noſethills byting: but the Lyon with hys owne nayles toze him ſelfe til he was chaſed: The flea hauing ouercome the Lion ſounded the Trumpet, and reioyced: but as he flew away, he was entangled in a Copweb: and being redy to be deuoured, he lamented that he ſtroue with the greateſt beaſts, & now to bee kild by a vile Spyder.

Mor. This fable is ageinſt thoſe which vanquiſhe greate men, and are vanquiſhed by meane perſons.

332 Of the Pecoock and the Chough.

Princes.

When the birds woulde make them a king, y Pecoock prayd them to choſe him for his beautie: when they ſo mynded, the Chough began to ſay: if in thy raigne y Eggle purſue vs, how wilt thou help vs?

Mor. Princes muſt be choſen not onely for their beautie, but alſo for their ſtrength and wiſedome.

333 Of a Man and a Dog.

A Certein man had prepared a ſupper, to whiche he badde certein of his friends, whole

whose Dog likewise desired another Dog, saying: Friend, come and suppe with mee. Which Dog being come in at the doores, & seeing such great chere toward, reioyced greatly and sayd to him self: Oh what ioye hath hapned mee of late, for I shall fill my belly so full, that I shall not be hungry to morrow: and as he wagged his tayle for ioye, because he trusted in hys friende, the Cooke seing him thus do, caught him by the legs and cast him out of the window: when the Dog was fallen, he rose vp quickly and ran howling away: As he went a dog met him, and asked him what good chere he had to supper, the dogge answered: I was so out of measure dronk, that I knew not the way whereout I came.

Mor. We must not trust to those which promise vs a good turne of an other mans gifte.

333 Of a Heardman.

As a Heardman kept a Heard of Bulls, he lost a Calf, whom in euery desert he sought a long tyme, but when he could not finde him, he prayed to Iupiter, promising if he would shewe hym the Thiefe whiche

D. J.

stole

stole his Calse, to offer a Cote in sacrifice to him. It hapned as he walked in a groue of Oakes, he found that his calf was deuoured by the Lion, whereat trembling for feare, he cast vp his handes to heauen and sayd: God Iupiter I promised to giue thee a kid if I found y^e Theefe, now if I escape his hands, I wil vndertake to giue thee a Bul.

Mor. This fable is against vnluckie men, that lacking ought, praye to finde it, whiche hauing founde, they seeke to auoyde.

334 Of the Lyon and the Foxe.

What time the Lion fell sick, al beasts came to visite him, only the Foxe slackted his comming, to whome the Lion sent his Ambassadors to summon him to appere before him, bicause his only presence would much delight the king, besides that, suspicion of daunger there is none, firste, bicause the Lion is his chiefeest friend, therefore desireth greatly to speake with him: againe, he lay soze sick, so as if he ment to hurte him, he hadde no force thereto. The Foxe wrote again, wishing recouerie of his health, for which he woulde praye vnto the Gods,

Gods, but in no wise he would come to see him: for he was afrayde of the fote steps, whiche all looked toward his Denne, but none backward, by which it was euident, y many beasts came in, but none returned.

The answer of the crafty Fox

unto the Lion sent,

*Which in his Den lay very sick,
to shew is my intent:*

*Bycause the tract of many beasts
I finde to enter there,*

*But none of them returns agayne,
which giues me cause of feare.*

Mor. Take heed how thou trustest promises, whiche except thou do, thou shalt oft be beguyled: for of words, & deedes a man may first coniecture & after iudge.

Horace.

335 Of a man created Cardinall.

A Certain merry conceyted fellowe, hearing his friend to be created Cardinal, came to greete him for his promotion: he lofty & swelling with pride, coutherfaying that he knewe not his olde friende, asked who he was: the other being ready in his merry answer, sayde: I pitie thee and others that come to suche promotion, for as

D. y.

some

Promotion.

ſoone as ye haue got ſuche honours, ye leeſe ſo your ſight, feeling and other ſenſes, that ye cleane forget your old friendes.

Mor. Some being promoted to dignitie, deſpiſe their old acquaintaunce.

336 Of the Foxe and the Gote.

Proviſe

THe Foxe and the Gote beyng bothe thirſty, deſcended into a Well to drinke: after they hadde bothe dronk their fill, the Gote looked round about to get out, to who the Foxe ſayd: Be of good chere, for I haue found a ſhift to help vs both out, for if thou wilt ſtand vp right & leane on thy ſoſſete, and pitch thy hornes faſt to the Wall that I may climb vp on thy backe, when I haue got forth, I will alſo drawe thee forth: The Gote with all his harte followed his aduiſe. When the Foxe therby had ſkipped out of the well, he reſted about the brinks thereof, reioyſing much, for whiche he blamed the Foxe that hee broken promiſe with him. Nay (quod the Foxe) if thou hadſt as much witte as thou haſt haires in thy beard, thou wouldeſt not haue gone downe into the Well beſore thou haddeſt well pondered how to come out.

Mor.

of the fathers

Mor. Wise men will firste forsee the ende of a thing, and after enterprise it.

337 Of Field Mice.

A Flocke of ffielde Mice appointed to gnawe downe an oke full of mast that they might haue their meate the redier, so as they neede not so oft runne vp and down for it. Then one wiser than the rest forbad the, saying: If we destroye our nourisher, who shall giue fode to vs and our seede in time to come?

Mor. A wyse man ought not onely to beholde things present, but also things to come.

338 Of a Flea.

A S a flea was byting a mā, he was taken, who asked what he was, seeing he fed of him: aunswered, he was of that kind of beastes, which as nature ordeyned, liued by that meanes, praying him not to kill him, bycause he could not do muche harme, whereat the man laughed, saying: I will therfore the sooner kil thee, bicause it is not lawfull to hurt any, eyther muche or litle.

*Punishment
of vices.*

Mor. We must not fauour the wicked,
D. iij. ked,

ked, whither their trespass be small or great.

339 Of the Sheepe and the Shepherd.

Rayling.

A Sheepe sometime rayled on the Shepherd, bicause he could not be cōtēt with the milke that she gaue him for his fode & his sōnes, but he did fliee him of his woll. The shepherd offēded with this talke, lead hir Lambe to the slaughter: What (quod the sheepe) canst thou doe me any worse villanie: Yea (quod the sheperd) that I can, for I may slaye thee and cast thee out to be torne in pieces by Wolves & Dogs: then the sheepe durst not mutter, being afrayd of some further inconuenience.

Mor. We ought not to be angry with God, if he suffer our goods and our children to be taken frō vs, seeing he is able more græuously to punish both the quicke and the dead.

340 Of Frogs.

Rashnesse.

Two Frogs fed in the marishes, it hapned that Sommer that the water dried vp, wherevpon they forsoke it and sought another, at length they found a deepe well: which when they hadde seene, the one sayd to

to the other : Lette vs goe downe into this Well. Pay, soft (quod his fellowe) howe shall we get vp again, if the water be dzed vp here?

Mor. We ought to enterprize nothing vnadvisedly.

341 Of a Fisher.

A Certein Fisher being but a nouice in that arte, tooke his pypes and his nets and went to the Sea, and standing on a rocke, played first with his pype, supposing that by his sweete melodie the fishes would daunce: but when he had long tryed y way and could not prosper, he layde downe his pype and tooke vp his net, which he cast into the Sea, wherin he dzeue many fishes. When he had emptied his nette and sawe them skipping, he sayd: Oh wicked Creatures, when I piped, ye would not daunce, & now that I haue left off, ye begin to skip.

Mor. This fable is against those which do any thing without aduilement, and out of tyme.

342 Of the Ape and the Foxe.

In the assemblie of brute beastes, the Ape daunced, for which he was created King.

A. iiii.

The

The Fore enuying him, brought him to a place where he had espied fleshe in a snare, to whom he shewed that he hadde founde a treasure which he coulde not haue bycause by the lawe it is the kings right, willing him to take it bycause he was king. The Ape went rashly in, and forthwith was caught in the snare: Then he accused the Fore of treason toward his person. Why (quod the Fore) shalt thou be king ouer beastes, which art so mad?

Mor. He which goeth rashly to worke, falleth hastily into misfortune.

343 Of a Doue.

A Doue being very thirsty, espied in a certeine place a pot of water painted, which he supposing to be verely, flew with great force, and vnawares dashed against the table, where with she brake hir wings, fell to the ground, and was caught by one that passed by.

Mor. Some men for great ioye, vnadvisedly taking matters in hand, do thereby cast them selues away.

344 Of a Currier and a Hunter.

At a time a Currier came to a Hunter to bye a beares skin, for which he drew money

money to haue paid. In faith (quod the hunter) presently I haue none, but to morrow I wil go a hunting, and if I chaunce to kil a Beare, thou shalt haue his skinne. The Currier (to refresh his spirites) went into the forest with him, and because he would the better behold the pastime betwene the Hunter and the Beare, he climbed into an exceeding highe tree. The Hunter went boldly to the Beares Denne, who put in hys dogs and roused him. It happened that the Beare shunned hys blowe and forthwith strake the Hunter to the ground: who knowing the nature of the beast to bee, to take pitie of a carcase, helde his breath and fayned him self to be dead. The beare smelled at him euerywhere, & perceyuing by no meanes any life in him, departed away.

When the Currier saw that the beast was gone, and that there was no daunger, he came downe out of y tree and went to the Hunter, whom he bad arise, and after ward demaunded what the Beare sayde in hys eare: He warned mee (quod he) that hereafter I sell not a Beares skinne, before I haue caught him.

Mor. We ought not accounte that we
D. v. haue

haue not, as sure as that we haue.

345 Of the Beauer.

*Regard of
health.*

The Beauer is a foure footed beast, commonly liuing in pooles, whose members Phiſitians occupie: who beyng pursued & ready to be taken, and knowing the cause of his persecution, cuts of hys priuie members, and casts it to them whiche followe him, whereby he escapeth.

Mor. Wise men hauing regard of their health, ought to spare for no cost.

346 Of the Houpe.

*Regard
of gaye
clothes.*

The most parte of birdes were bidden to the Mariage of the Eagle, there the Houpe was set vp aboue the reste, bicause of his faire Crowne and goodly feathers, whereat the other birds disdayned, for that he vsed to tumble in dunghils and in the fylth.

347 Of the Beame.

Reioysing.

A Great piece of Timber being caried in a Carte, rebuked the Oren that they went so slowly, saying: Come for shame ye slouthfull luskies, your burden is but light. Thou mockest vs (quod the oren) yet dost thou

thou not knowe what hangeth ouer thy head: we will sone caste off this lode, but thou shalt beare a wayte till thou be ready to bzeake. Then the Beame repented, and from thence forth durst not once shote out a rayling word against them.

Mor. Lette no man reioyce ouer an others miserie, seeing he may be subiecte to greater.

349 Of the Lion, the Bore, and the Rauens.

The Lion sometime prepared to fight against the Boze: wherfore the Rauens beheld them from aboue, that they might forthwith deuoure him whiche was ouercome. But they became frieds again, & the other were disapointed of their purpose.

Mor. We should not reioyce at an others mans harme.

350 Of a Wolfe.

A Wolfe being old and not able any longer to hunte, gaue him selfe to religion: Religious men. put vpon him a Monks attyre, and begged meate from doze to doze: and being rebuked by another Wolfe, sayde: What wouldest thou I should doe: My teeth are oute, and runne I can not, wherfore I mistrust

mistrust otherwise how to liue.

Mor. Many addict them selues to Religion bicause they cā not other wyse liue.

351 Of a Beare.

*Repētance
so late.*

AS a Beare scolded by chaunce with his wife, he thrust out hir eyes, but after repēting, he was so græued therewith, that he byt of his nayles. And when in talking he sayd, that for y^e loue he bare to hir he had cast away his best defēce: What good (quod his wife) doth this to mee? Thou shouldest haue done this befoze thou scratchedst out my eyes.

Mor. After harme done it is too late to repent, seeing that which is done, can not be vndone.

352 Of a simple Countryman.

*Reward
for well
doing.*

There was a Countryman which as he came frō market, heard two Cuckoes aunswering one an other out of two sundrie woods. And when the Cuckoe of the other wood had næere put to silence his countryscuckoe, he lighted off hys horse & climbed a tree, and as well as he could, he holpe his countryscuckoe with his crying. In the meane

meane tyme a Wolfe deuoured his horſſe: the was he fayn to go home on foote, where he complayned to his neighbours, how for the honour of his country he had holpe his Cuckoe, whereby he had ſuſteyned great loſſe. Then they all with one accorde payd his damages, ſuppoſing that it was not fit that any ſhould receyue hinderance, which had trauelled for their common wealth.

353 Of the Eagle and the Dore.

A Hare being purſued by an Eagle, ran into the hole of a Dore, requiring ſuccour of him. The Dore beſought the Eagle not to kill his ſuppliant, deſiring him for mightie God Iupiters ſake not to deſpiſe his weakneſſe: but ſhe being diſpleaſed, waſted at y^e Dore with hir wings, and ſnatched away the Hare, which ſhe deuoured. The Dore flew after the Eagle, to learn where hir neſt was: When he was come at it, he rolled downe the eggs & brake them. She was ſore diſpleaſed that any durd enterpriſe to do it: yet ſhe made hir neſt the ſecond tyme in an higher tree, there the Dore ſerued hir agayne as befoze. Then the Eagle being altogether in doubt
what

*Reuenge-
ment.*

what to do, flew vp to Iupiter to whom she is consecrated, and layde hir thirde bꝛod in his lap, committing them to his custodie. But y^e Doꝛre rolled togither a ball of dung whiche he caried vp and lette fall into Iupiters bosome, who rose vp to shake off the Dung, & foꝛgetting the eggs cast the doꝛne, by meane wherof they were bꝛokē. When Iupiter vnderstood by the Doꝛre that he had done this to be reuenged of the Eagle, foꝛ she had not only iniuried the Doꝛre, but also committed wickednesse against Iupiter him selfe, he tolde the Eagle when she returned, that the Doꝛre was the cause of hir woe, and that he did it iustly. Therefore Iupiter, bicause he would not haue the kind of Eagles to be scant, counselled the Doꝛre to be at one with the Eagle: but bycause he would not be perswaded, Iupiter appointed the Eagles to bꝛeade in that time, when the Doꝛres appeare not.

Mor. Despise no mā, seing there is none but being pꝛouoked can reuenge himself.

354 Of the Storke and the Swallow.

The Storoꝛke sometime built in the top of a Toure, & a Swallow with in, which
foꝛ

for ioy that she had yong ones, made great chattering, wherewith the Stozke was offended, bicause he could take no rest with his yong ones, for hir great noyse. Whē the Swallow was abroad, he plucked down hir nest and killed hir yong, who being returned to hir nest, made great sorowe for that mischaunce, but bicause she knew not the doer, she reuēged it not. Shoztly after, the Swallow made a new nest and hadde yong, for ioy of whom she agayn chattered. But the Stozke being newly disquieted, called to hir, saying : I will serue thee and thy birdes agayne as lately I did, excepte thou leaue of thy chattering that I may take my rest. The Swallow hearing this, was greatly inflamed to be reuēged: wherefore on a time when the Stozk was a sleep in hir nest, the Swallow set fire thereon & burnt hir and hir chickens to ashes.

Mor. We ought to do no wrong to our inferiours, least priuily they hurt vs.

355 Of the Town Mouse and the Coutry Mouse.

I pleased a town Mouse for his recreation *Riches.*
on to walke abroad into the coutry, who
when the cuntry Mouse had espied, he desired

red him home to his house, where al things were made ready, and to supper they went: he brought out all his pꝛouision of victuals that he had layd vp against the winter, to make this iolly guesse some daintly cheere. The towne House frowning thereat, disallowed much the scarcitie of the Countrey, and forthwith commended the plentie of the Citie. As he returned to the Citie, he brought with him the country House, to the ende to accomplishe his craking wpyth effecte: They fell to their meate, whiche sumptuously the towne House had ready prepared. And as they were merry toggyther: in the midst of their feast they heard the noyse of a key in the locke, there was quaking and trembling with a great hurly burly, and happy was hee that could escape sonest. The country House vnaccustomed to such flights, besides that ignozant of the place, scaped very narrowly. When the seruaunt was gone, the towne House returned to the feast and called for the country House: He being yet afrayd, came creeꝑing out, and after desired by the Towne House to fall to his meate, he asked, whyther this were a comon custome with him? Yea,

Pea (quod hēe) it is dayly, and therefore not to be wayed: What dayly? sayd the country House. I promise you, these dainties tast more of the solwe than of the swēte: for my part I had rather liue like a begger quietly, than with these delicates in suche ieoperdie.

Mor. Riches truly make a semblant of pleasure, but if thou consider them earnestly, they are not without much daunger and pensiuenesse.

356 Of the Mule and the Horſſe.

A Mule espied a Horſſe gorgeously decked with a gilt byt, a faire sadle, & purple trappers, at whose fortune he enuied much, supposing him to be happy, because he alwayes fared well, and went gayly: contrarywise, his owne estate in comparison of his to be miserable. For (quod hēe) I am ouerladē with the packsadle, and I am dayly drudge to cary burthens. But shortly after, he espied the horſſe returning from battaile sore wounded, then he accounted his owne estate better than the horſes, saying: I hadde rather get my living hardly with my dayly labour, and to be cladde in

R.j.

vile

bile aray, than after such faire and trim apparell to be in daunger of my life.

Mor. We must not enuie Kings and Princes bicause of their wealth & substance, seeing they are subiecte to many moe perils than poore men are.

357 Of a Deuill.

A Deuill wādzing thzough the world (as his maner is) marked a certeine yong man reioysing at the death of his parents, whereat he was very gladde: but going a litle further he wept, seeing an other very heauy at his ffathers buriall, who beyng demaūded the cause of so diuers affections, aunswered: The laughing of the sonne for the death of his parēts, declareth that those being riche are deade, of whiche number very fewe escape our handes: but the weeping is a token of the fathers pouertie: and the kingdome of Heauen, for the mosse parte, is wont to belong to those whiche are poore.

Mor. Too much riches do cary a man downe to hell.

The Birds were greatly afrayd least the Rich eni-
Dozres should kill them with shooting mies.
off Bals, bicause they heard that they had
rolled together a great heape of bals. Feare
not sayd the Sparrow, for how shall they
shote bals at vs that flie in the aire, when
they can not carry them on earth but with
much toyle?

Mor. We neede not feare the riches of
our foes, when we see they lacke wit.

A Dre being well stryke in age, dayly *Riot:ous-
nese.*
went to plow. It hapned y a yong hey-
fer whiche neuer had laboured, fetched his
friskes in the pastures not farre off, and
scozned the toyling of the elder, boasting
much of his own libertie, that he had tasted
neither yoke nor chayn, but y others necke
was woꝛne bare with laboꝛ. The Dre pres-
ently answered nothing: not long after he
espied this royster led to be sacrificed, then
hee sayd thus to him: What end hath now
thy easy life? Thy carelesse living at harts
ease hath brought thee to y are, I think now
thou wilt rather counsel me to laboꝛ thā to

R. y.

idle

idlenesse, which is the cause of thy death.

Mor. To leade an honest life there needeth trauell: the Sluggard and hee that is bent to riottous living, shall come to that which he would be lothe.

361 Of Birds.

ulers.

The Birds tooke counsell to choose them sundrie Kings, bicause the Eagle alone was not able to gouerne so many flockes: which thing they had put in execution, had not the Crowe warned them to leaue off their purpose: who being demaunded the cause, why she thought it not meet to choose many Kings, answered: Sooner is one sack filled than many.

Mor. It is better to bee vnder the dominion of one than many.

362 Of a wicked Man.

ecretes
nowen to
od.

A Wicked Man went to Apollo whiche is in *Delphus*, to trie his cunning, for whiche purpose he tooke a Sparowe with him in his hande, which vnder his cloke he hidde: who as he stood neere to the golden table in Apollos temple, asked the GOD, saying: O Apollo, that whiche I holde in
my

my hande, is it a liue or dead? If he hadde sayd dead, he would haue shewed the Sparrow aliuē: if aliuē, he woulde haue strangled it and shewed it dead. But God Apollo knowing his wicked pretēce, sayd: Whither thou wilt, doe: for it is in thy power eyther to shewe him aliuē or dead.

Mor. God can not be deceyued, neyther is any thing hid from him.

363 Of a Boy that would not learne.

A Boye whiche hated learning, being brought by his ffather into a Schoole, could not be enticed by any faire meanes of his Maister, to speake the first letter of the Alphabete: Then sayde his Maister, open thy mouth, for that this Letter requireth, but he gaped and spake not. The Maister seeing his laboz lost, bad him sitte amongst his fellowes, warning them to persuaade him to speake onely this Letter: then his schoolefellowes exhorted him in the best manner that they coulde, saying: Is it such a payne to sayd A? Nay (quod the Boy) but if I spake that, he would make me learne B. and so the rest. But neyther my maister nor my ffather shall haue the power to
K. iij. make

make me learne.

Mor. They which are vnwilling to learne, can neuer be forced to it.

364 Of the Doue and the Crowe.

Seruaunts.

A Doue being fed in a douehouse, was exceeding proude of hir fertilitie: The Crowe hearing therof, sayd to hir: Friend, brag no more hereof, for the more thou breedest the more care thou heapest.

Mor. Amongest seruaunts, those are most miserable, which in time of their bondage get many childezen.

365 Of the Ass and the Calfe.

A Ass and a Calfe fed together in one pasture, by chaunce they heard the sound of a bell, which they supposed to be a signe that their enemies were at hand, to whom the Calfe sayde: Let vs be packing hence fellowe, least our enemies take vs prisoners. Nay, flie thou hence rather (quod the Ass) whom they vse to kill and eate, for I care not, I know this, where soeuer I become my life shall be to cary burdens.

Mor. Let not seruaunts feare muche to chaunge their maisters, least the last be woꝛser

wo2ser than the first.

366 Of the Bat and the Weasell.

A Bat by chaunce fell to the ground, and *Shiftes.*
 was caught by a Weasell, who ready
 to be killed, besought him to saue his life:
 but he sayd, that he could not let hir escape,
 bicause he naturally hated all birdes: she
 aunswered, y she was no bird but a mouse,
 whereby she was loused. Again falling an
 other time & being taken by an other We-
 sell, she prayed that he would not deuoure
 hir. Nay (quod hee) I am an enemie to all
 Mice: she aunswered that she was a Bat &
 no Mouse, whereby she escaped again: and
 so it chaunced that by changing hir name
 twice she got hir pardon.

Mor. We must not always sing one
 song, seing they that turne as the world
 doeth, commonly escape daunger.

367 Of the Foxe and the Cat.

I T hapned amongst other talke that the
 Fore had with the Cat, he bragged that
 hee had so sundrie kinds of shifts, y hee could
 fil a bag withal. For my part (quod y Cat)
 I haue but one to trust vnto at a pinche:

R.iii.

As

As they were thus in their talke, a great route of Dogs came hastily running vpon them: When the Cat skipped vp into an highe tree, but the For being inclosed with the dogs, was caught.

Mor. One counsell so it be true and of force, is better than many wyles.

368 Of a Marchant and a Iewe.

A Certain prodigall fellowe hauing wasted all his ffathers goods, applied his minde to practise deceypte. It happened on a time, that he wrapped a piece of ordure in a cloute and bzought it into the market, saying that he had a precious thing whiche was of suche force, that if any man tasted the leaſt crumme therof, he shold haue fulfilled what soeuer he thought of. But a Iewe, whose maner is priuily to marke al things, thought, if he did buy it, that he would haue in his minde many Townes and Lordships, when he tasted of it (because he would be exceeding riche) He came therfore secretly vnto him and asked the price, wher vnto this prodigall fellowe sayd: Anaüt, thou shalt not buy it, for thy clothes declare, that thou art not able. The Iewe sayd

sayd to him, how knowest thou? Tell mee the price, he answered. 700. Crownes: the Jewe payd him the money, vpon condition, that if he had sayd true, he should enioye it: but when he had tasted it, he spit it out, and sayd it was ordure. Then the seller hauing performed his promise, pleaded the cause befoze the maior, and enioyed the money.

369 Of a Carter.

A Certain Carter asked his wagon, why *Sick folks* that wheele which was worst made so much creaking, seeing none of the rest dyd so? The waggon answered: Sick folkes are wayward, and alwayes complayning.
Mor. Diseases cause men to cōplayne.

370 Of an old Woman.

MEn commonly will (if through their *Sinners.* follie any mischaunce happen to them) laye the blame to fortune or the Deuill, to excuse them selues, they doe so much follow their appetites: wherewith the Deuill not contented, when by chaunce he espied an olde woman climbing a tree, whēce he perceyued she was like to fall, and then the faulte would be layde on his necke, he

R. v.

called

called for witnesses, to whom he sayd: Behold, that same old womā hath climbed that tree without my consent, where I see she will fall: beare witnesse therfore with me that I counselled hir not to goe vp. Immediately she fell: then being demaunded why she climbed that tree, answered, the Deuil forced me: then he brought forth his witnesses, and proued that she did that without his aduise.

Mor. Those men deserue no pardon, which voluntarily sinning, blame Fortune or the Deuill therfore.

371 Of the Nightingale and the Rauen.

Singing.

On a solemne feastday the Eagle had y^e birds to dinner: after it was done, the Eagle called forth the Nightingale, whome he had to sing some melodie to lighten their hartes withall. She forthwith song sweetly, that it delited the hearers. In the meane time a Rauen passing by and hearing this, sayd: I will also sing with y^e Nightingale, for I haue a base voyce which shal be heard farre off, and hee began to crowe very lothsomely, which caused the Nightingale to hold hir peace. The other birds were offended with the Rauen for troubling y^e feast:
then

then the Eagle commaunded him, eyther to departe or to hold his peace, but he answered that he would sing, & for hir he would not stir an ynch. The Eagle comaunded him again to auoyd, which bicause he stubboznelly disobeyed, was comaunded to be slayn.

Mor. It is wayne to sing, where the hearers are vnwilling.

372 Of the Doue and the Pie.

The Pie asked the Doue what was the *Simpli-*
cause that she alwayes built in one *citie.*
place where hir chickens were always taken away: she answered, simplicitie.

Mor. Good men are easely beguyled.

373 Of an Asse and Frogs.

As an Asse laden with wood passed thro' *Slouthful-*
rough a marthe, by chaunce he slipped *nesse.*
and fell, who not being able to aryse, lamented & sighed, but the frogs which were in the marthe, hearing him sighing, sayde: What wouldst thou doe sirra, if thou hadst continued here so long as we haue, which for so small a time doest so mourne?

Mor. This talke may any man vse to a slouthful person, which for a litle paynes is troubled, being able easely to overcome great affaires.

374 Of

The Goose and the Duck made somtime a great feast, to the whiche they had all same fowles, but to sette out their Supper, they went into the wildernesse and found the Pellican, whome they brought with them to their banquet. When the feast was done, they all besought the Pellican to abide with them and not to live so solitarily in suche penurie, who at length being somewhat perswaded, continued a few dayes with them and made great bankets: but when he would haue prayd, he was interrupted with their chattering: wherfoze he left their company, and liued the rest of his life in solitarinesse.

Mor. Who so will serue God truly, must doe it alone quietly.

Sluggards

A Certain Smith had a whelp, whiche all the while he stroke on his yron, did slepe: but when he went to meate, the dog would straightway arise & eate the crums that fell from the table, or bones, or any thing else. Whiche thing the Smith marking well, sayd to his Dog: Thou wretch,

A

I cā not tell how to handle thee, for whiles I am busie in my worke, thou liest snoozing and sleeping, but when my teeth goe, thou startest vp and waggest to mee thy tayle.

Mor. Idle sluggardes which liue of another mans sweate, must be punished according to the rigour of the law.

376 Of the Bull and the Mouse.

A Mouse did byte a Bull by the foote, and straightway ran into his hole: the Bull Strength. shook his hoznes and sought for his enemie, but see him he could not: then y mouse laughed him to scozne, saying: Wicause of thy strēgth despise not euery body, for now a silly Mouse hath hurte thee, & scaped free.

Mor. Let no man regarde his enemie.

377 Of a Weasell.

A Weasell came into a Smiths shop, & Stryfe. licked on a fyle which lay there, wherewith hir tong being tozne, bled very much: She reioyced greatly, supposing to cary away something from the yron, untill hir tong altogether was woꝛne away.

Mor. This fable is against those which
in

378 Of Hares.

The Hares sometime holding war with the Eagles, required ayde of the ffoxes: but they answered, we would helpe you, but that we knowe what ye are, and with whom ye fight.

Mor. They whiche strive with their betters, set litle by their owne health.

379 Of the Ramme and the Bull.

There was a Ramme amongs many others which with strength of his hoznes and his head, at the first conflict easely subdued al the rest, whom bicause none durst meete (he had so often the victorie) he swelled with pride and chalenged the Bull to fight: but at the first onset when he rushed against the Bulls forehead, he was stricken again so vehemētly, that he was nie dead, & then sayde: Ah foole, what haue I done? Why haue I prouoked so mighty an aduersarie, to whome nature hath made mee vnequall?

Mor. We must not strive with our betters.

380 Of the Quayle and the Larke.

The Quayle bicause of preservation of *Societie.*
his kinred, desired to haue a league of amitie with y^e Gossehauke, wherfoze he desired the Larke to make his commédations, and to require peace with him on his behalf. The Larke did the message honestly, wherwith the Gossehauke being troubled, answered: This request is hard to graūt, neuerthelesse I will that the Quayle come with thæ vnto mee and speake for hir self: The Larke shewed hir this answer, who much reioysing therof, went to the Hauke to confirme the league, who being rauished with the sight of them, forthwith deuoured them both.

Mor. None ought to match him selie with his better.

381 Of the Nut tree, the Assc, and the Woman.

A Certaine Woman questioned with a *Stripes.*
Nut tree growing by the high way side, which was alwayes pelted with stones by passengers, why he was so mad, y^e the more he were beaten, the more encrease he yelded, the Walnut answered: Remember you not the old Proverbe? The Nut tree y^e Assc, & the Woman, are al vnder one law:
which

which threē will doe nothing well without
great stoze of stripes.

Mor. Some men make a rod oftentimes
foz their own kyle.

382 Of the Beare and the Bee.

*Suffering
Wrong.*

A Beare sometime stinged of a Bēe, was
so wood angry thereat, that with hys
nayles he toze in pieces the hyues where
the Bees made hony: The Bēes seing their
hiues plucked down, their food caried away,
& their yong ones slayn: rushing al at once,
assayled the Beare, and nighe stong him to
death. He hardly scaping from them, sayde
to himself: how much better had it bin foz
mee, patiently to haue suffered the stinging
of one Bēe, than to pzoouoke so many eni-
mies against mee?

Mor. Sometime it is farre better to
suffer wzong done by one, than in re-
quiting it to pzocure many foes.

383 Of the Sow and the Dog.

Tauntes.

The Sow and the Dog taunted eyther
other: The Sow sware by Venus,
that without doubte she woulde teare the
Dog in pieces: He answered hir againe
flow,

floutingly, saying: We sweare very well by Venus, for ye shewe that shee loueth you well, because that tastig thy filthy fleshe, she suffereth thee not at al to enter hir temple. The Dowe sayd: For this cause it appeareth that the Goddesse loueth mee the more, for him that either killeth or hurteth mee, she vtterly abhorreth: as for thee, whether alieue or dead, thou sauourest yll.

Mor. Wise Oratours cunningly conuert to their own prayse the tauntes of their enemies.

384 Of a Boy and his Mother.

A Boy stole his fellowes Booke out of the Schoole, whiche he brought to his mother: but she corrected him not therefore, but rather made much of him: Who waxing elder, stole greater things: and at a time being taken with the manner, he was straightway led to execution, whome his mother followe and lamented: but he prayed the Hangman that he might talke a worde or two in his mothers eare, who straightway layde hir eare to his mouth, which he with his teeth byt off: his mother and diuers others rebuked him that he had

Theft.

S. J.

not

not only played the thiefe, but also bfed bilanie to his mother. She (sayde hee) is the cause of my vndoing: for if she had chastised me when I stole the Booke, I had not now bin led to hanging.

Mor. Faults which are not at the firste corrected, do increase greater.

385 Of Mercurius and Tyresias.

Mercurius desirous to knowe, whether the propheticie of Tyresias were true, he stole his oxen in the countrey, and came to him in the likenesse of a man into the citie, and lodged with him. Tyresias vnderstanding his oxen to be lost, went abzoade and tooke with him Mercurius, to consider by diuination of the thiefe, whom he had to tell him what birde he did see: he answered that he sawe an Eagle on the left hand, flying toward the right hande, he sayd that he had nothing to doe with hir. The seconde tyme Mercurius tolde him, that he sawe a Crowe sitting vpon a tree, sometime looking vpon, sometime leaning downe, who as soone as he vnderstode it, sayde: This Crowe sweareth by heauen and earth, that if thou wilt, I shall receyue my oxen.

Mor.

Mor. This kind of talke any mā may vse against a thæfe.

386 Of a thecuiſh Partriche.

A Partriche sometime in the absence of an other bird, stole hir eggs: who returning to hir nest and seeing it robbed, was full heauy, she went about seeking so long till at length she found them and the thæf, whereof she shewed the Iudge, who cited the thæfe, and craftily examined him thereof: He vtterly denied it, wherof the Iudge could giue no sentencc for lack of witnesse, but the accuser sayd to him: thou oughtest to torment him till he confesse the truthe. *Pay* (quod the Iudge) thou shalt proue that thou sayest, that I may iudge thereof right, or else I will marty2 thee with him. When she bicause no profe was made, was tormented, and the fellony enquired off. In the ende the thæfe declared al, and many other thestes whiche he had committed, whereof the Iudge commaunded to hang him vp out of hand.

Mor. Who so accuseth any one, lette him first examin him self, whether he be
S.ij. of

387 Of the Hauke and the Cuckoe.

THe Hauke sometime mocked the Cuckoe, bicause that being as big bodied as hee, and in colour like him, for his faynte courage he did liue by woymes, and not by the swæte flesh of other birdes. Not long after, the Cuckoe espied the Hauke hang out of a high Toure, being caught in pursuing Pigeons, to whom he sayde: Howe farre better hadde it bin to haue hunted woymes, than other mens birds?

Mor. Their life is safer, that being boyd of perill are content with their owne, thā those which by coueting other mens goods come in daunger.

388 Of a Grammarian teaching an Asse.

Time.

A Certain Grammarian boasted that he was so passing fine in his arte, that if he might haue a sufficiēt reward, he would take vpō him to teach not only childrē, but also Asses. The Prince hearing of y mans rashnesse asked him whither he thought he could teach an Asse within ten yeares, if he gaue him, 50. Crownes. The Shamelesse man

man answered, that he would not refuse to be slayne of him, if in that space the Asse could not write and reade. His friendes hearing of this, marvelled & rebuked him, bicause he had promised to doe a thing, not only hard, but also impossible : & they did feare, least when the time had bin expired, he should be slayne of the King: whome he answered : Before this tyme be come out, either the Prince, the Asse or I will die.

Mor. Delay of time is comonly wont to be a helpe, for those whiche stande in daunger.

389 Of a man that would trie his friends.

There was a certein man very riche and liberal, which had many friends whom often times he hadde bid to supper, to the which willingly they came, and bicause he might y better know, whither they would be trustie in time of needs, he assembled the together & told them that he had foes lately vpstart, which he meaned to destroy, praying them therfore to arme themselves and come with him to reuēge his quarell: then euery one began to excuse him selfe saying two, which he accounted for his friendes, &

Trying of friends.

afterward loued them dearely, but the other he reiected.

Mor. The best trier of friendes is aduersitie.

390 Of a yong man and an old.

Trye all
wayes.

A Certen old man espied a yong man gathering of his frute, whome he gently entreated to come downe from the tree, and not to purloine his goods : but he spake to the winde, for he lightly regarded his age and his wordes. Ah (quod the olde man) I haue hearde, that not onely in wordes, but also in herbes force consisteth, whereupon he began to pluck the leaues and cast them at him. The yong man seeing him doe so, laughed out of measure, supposing that hee doted, to dziue him downe with leaues. The olde man willing to assaye him by gentle meanes, when he perceyued that he coulde nothing preuayle, sayde : I will proue what stones will doe, for in them men saye, there is vertue : and forthwith filled his lap with stones which he caste at the yong mā, and perforce made him come downe and departe.

Mor. A wise man ought to assaye all
manner

manner ways, befoze he take any wea-
pon in hande.

391 Of the Lyon and the Bull.

A Bull being afrayde of a Lyon, fledde *Trouble.*
away, and by chaunce met with a Cote,
who with frowning couテナunce thzeatned
to strike him with his hoznes, to whome
the Bull full of wꝛath, sayd : It is not the
knitting of thy browes feareth mee, but ꝑ
the fierce Lyon is so neere at my heeles, thou
shouldest feele what it were to medle with
a Bull, and to renew his wounde.

Mor. To the sorowfull ought no moze
miseric be added, who that hath bin
once in trouble, hath tasted sorowe i-
nough.

392 Of a Larke.

A Certeine Larke by chaunce builded hir *Trust in*
nest in a piece of wheat, that was some *thy selfe.*
what riper than other : whence hir yong
ones were not able to flie when the corne
was yelowwe. As she was going foꝛth to
seeke meate, she warned the if any noueltie
happed to be done oꝛ sayd, to marke it wel,

h.iiij.

and

and at hir returne to certifie hir thereof, after hir departure, the owner of the cozne came thither, and sayd to a yong man hys sonne: Dæst not thou, that this cozne is rype and needeth labourers: to morowe therfore by breake of the daye, goe to my friends, desire the to helpe me in wth my harvest: when he had so sayde, he departed.

When the Larke returned to hir yong ones, they came fluttering about hir, and prayed hir out of hande to haste and carry them away: for the owner had sent to his friendes, willing them to come the nexte morning to reape his cozne: She bad them be of good cheare and feare nothing, for if the Lorde of the ground haue remitted the matter to his friends, to morowe it shall not be cut downe: The nexte day she flew abroade again for meate, the Lord wayted for his bidden friendes, the Sunne waxed hot, but nothing was done, neyther any friende of his came. Then sayde hee to his sonne, I see well that these my friendes for the most part are loyterers, let vs therfore entreate our kinsfolks and neyghbours to morowe betimes to come: hir Chickens were then afrayd and tolde it to their mother:

ther : she bad them to leaue of feare & care,
 for none of alliaunce would be so obedient
 as to come at a becke, especially to labour,
 take you heed only, if ought be sayd agayn.
 The nexte morning she went abeade as
 befoze, his kinsfolks left the woꝝk vndone:
 The owner seeing that, sayd to his sonne:
 Adieu both friendes and Cousins, bzing
 thou to moꝝrowe at the bzeake of the daye
 two sickles, one for mee, another for thee, &
 we with our owne handes will reape it.
 When hir yong ones told hir this, she said:
 It is time to be packing, for that he sayde
 without doubte shall come to passe : for on
 him that ought it, the labour is turned, not
 where it was required: and thus the Lark
 shifted hir nest, and the coꝝne was reaped.
 Hereof Ennius wꝛiteth these two Verses:

*This sentence in thy minde,
 beare thou in any wise :
 Looke for no helpe of friends,
 where thy helpe may suffise.*

393 Of a Foxe taken.

A Foxe being taken in the snares of a
 Countryman, of whose Hens he hadde
 S. v. kil

killed many, desired a Cock (of whom only he was seene) that he would eyther bring him a knife to cut the ginne, or else say nothing to his maister till he had gnawne it a sunder with his teeth. The Cocke promised both, went quickly to his maister & told him that the fore was fast in the snare, whome the fore espying to come with a club to kill him, sayd: Ah unhappy wretch & soole that I am, which beleued the Cocke would keepe my counsell, of whose wiues I haue killed so many.

Mor Neuer trust those, whome we haue greatly hurt.

394 Of an Asse.

*Trusting
mortall
things.*

A Certen poore man whiche had nothing but a barell of wine and an Asse, hadde married his only daughter to a certein yong man, promising him somewhat in franke mariage, which he thought to gather of his wine and the Asse (for he had determined to sell them) but the next night after that the brydall was kept, the Asse died, who as he was dying, brake y^e vessell with his heeles, and spilt the wine,

Mor.

Mor. We must put no trust in transi-
tozie things.

395 Of one that played the part of Christ.

A Certen Countryman playing the part of Christ in a playe, was beaten and euill entreated of the Jewes, wherfoze he flong away the crosse and sayd: The Deuil be your God, for I wil not. Then a Baker tooke his part, whome the Jewes likewise did handle opprobriously: whiche thing the patient suffered: but another sayde to him, Meale stealer: then the Baker answered, hold thy tong, or else I wil ouerthrow thee with my crosse.

*Truthe
hateth ie-
sting.*

Mor. Truthe can abyde no gesting, neyther men that are gilty will willingly heare of any iesting of their doings.

396 Of the Harte.

A Harte beholding him selfe in a cleare water, allowed muche his faire fore-
head and bzoade hoznes, but the smalnesse of his legs he condemned. As he was thus biewing and iudging, there came a Huter vayne
desires.
vpō him: the Hart fled away very swiftly,
the

the Dogs pursued him : but being entred into a thicke wood, his hozns were wapped faste in the boughes : then he prayled his legs and disprayled his hoznes, which caused him to be taken.

Mor. Things whiche do hurte we doe hunte after, but good things we despise, we wishe for blyssednesse before we know where it is : Riches and promotion we seeke for, wherein we think that felicitie doth consist, but in the is much trauell and pensuenesse.

397 Of a Countryman and Hercules.

A Countrymans Carte sticke faste in a deepe mire : straight way he besought helpe of Hercules. To him an answer was giuen : Thou dost whip on thy horse, & lift thou forward thy wheeles, and then call on Hercules, and he will be ready at hand.

Mor. Wayne requestes doe not auayle, which God wil not heare, helpe thy self, and then God will helpe forward.

398 Of a byting Dog.

einglory

A Certein man had a Dog whiche often times had byt many, wherupon he tyed a clog

a clog on his necke, that men might take heede of him. The Dog supposing that to be giuen him for a commendation of his courage, despised his companions: then one of them tolde him of his blindnesse, that he wore that clog with shame, and not with honour.

Mor. A baynglozious foole sometyme counteth that to be his prayse, which is vtterly to his shame.

399 Of the Hog and the Horfle.

A Hog espied a barded Horfle, which was set out to warfare well appointed, to whom he sayd: Whether makest thou such hast, thou foole, perhaps thou shalt be slayn in battaile: The horfle answered him, though thou doe nothing worthy of prayse, but being fat liest wallowing in the myze, yet a little knyfe thy lyfe shall dispatche, where as great renoume after my deathe I haue.

Valiaunt death.

Mor. It is better to die valiauntly, than to prolong thy life led wickedly.

400 Of the Swan and the Crowe.

The Kauen enuied the Swanne for his whitenesse, whome with all pollicie he

Undefiled lyfe.

ende

endenoured to defile and make black : and bicause he could not woꝝk his will whiles the Swan waked, he practised it when she slept. Wherefoze he came in a night the Swanne sleeping on hir nest, and with his blacknesse polluted hir & made hir blacke. When day was vp and the Swanne awaked, she saue hir selfe thus painted, she washed hir selfe continually, till she became faire.

Mor. Who so will be blissed, lette him keepe him selfe vndefiled.

401 Of a Thrush.

*Undoing
him selfe.*

A Thrush being caught with birdlyme of a Fowler, did toꝝment hir selfe, saying : The pangs of death graue me not so much, as that my owne things are my destruction : foꝝ men saye, that birdlime is made of Thrushes dounge.

Mor. Then are men most graued, whe their owne doings do slay them.

402 Of the Lion and the Mousc.

*Unequall
marriage.*

A Lion sometime caught in a snare, was so entangled, that he could not winde out him selfe, wherevpon he desired the Mousc

Mouse to gnawe a sunder the ginne, promising a recompence for his good turne.

Which thing when the Mouse had quickly done, he required the Lion to giue him his daughter in mariage: the Lion (to requite his benefactor) graunted hir vnto him.

When the new married wife was come to hir Husbände, by chaunce not seeing him, trode on him, and burst him all to pieces.

Mor. All mariages and matches vnequally made, are not to be allowed.

403 Of a Ryuer.

A Certeyne Ryuer checked hys head *Vnthank-
spring,* as being a standing water, ney^{fulnesse.}ther hauing any fishes, but him self he highly commended, bycause he bred goodly Fishes, and pleasauntly ranne throughe the valleys. The head spring fretting at the vnthankfulnesse of the Ryuer, ceased his wonted course, whereby the Riuer wanting bothe hys Fishes and hys pleasaunt noyse, dried vp.

Mor. Some claime as their owne, whatsoeuer they doe, robbing GOD of his honour, from whom al goodnesse doth procede.

*A wise
Ape.*

A Serpent beyng ouerwhelmed with a great stone, desired a man that trauailed that way, to roll off the burden from hym, promising to gyue hym a great treasure if he would doo it. Whiche when the gentle fellow hadde done, the Serpent did not only breake his promise, but also sayd the man was worthy to die. As they thus stroue, it happened that the Ape passed that way, who being chosen iudge betwene them, sayde: I can not ende so great stryfe betwene you, excepte I see firste howe the Serpent stood vnder the stone. When the man had layd the stone vpon the Serpent, he sayd: I thinke that vnthankfull beaste ought to remayne vnder the stone.

Mor. Unthankfull men are worthy of no good turne.

*Wicked
men.*

A Certeyne man had a wooden Image, whom he prayed to bestow some benefite on him, but the moze he prayed, the moze he liued in pouertie: Wherewith he being angry, caught his Image by y legs, and stong him agaynst a wall, wherewith
his

his heade being broken, greate abundance of golde came out, whiche as he gathered, he sayd: thou art froward as I think, for whiles I did reuerence thee, thou didst mee no good, but when thou wast well beaten, thou hast yelded much riches.

Mor. A naughty man will doe muche moze good by beating than by honozing him.

406 Of an Assc and a Rauen.

A Assc hauing a galled back, fedde in a medow, on whom a Rauen did sit and picked at his soze, whereat the Assc bzayed and skipped: The hozskeper standing a far off, laughed thereat, whome as a Wolfe passing by espied, he sayd: Alas, if we poze wretches should doe so much, we should be pursued: but at him they laugh.

Mor. Wicked men only peeping abroad are forthwith knowne.

407 Of a Dog.

A Certen rich man, much giuen to hunting, did keepe many dogs, wherof one bit his sonne, that he dyed: Their maister being wroth, comaunded to slay not only the man killer, but also all the reste: then sayd one of them, one hath offended, but all

I. I,

are

are punished.

Mor. The wickednesse of one, often
hurteth many.

409 Of the Nourse and the Wolfe.

A Woman somtime had a chyld to nurse,
whom she thyetned to cast to the Wolfe
except he left his crying. It happened that
the Wolfe passing that way, hearde what
she sayde: wherevpon being in good hope,
he wayted still at the doore. The chyld at
length being stilled, fell a sleepe, the Wolfe
returned fastyng into the couerte with a
Flea in his eare. The she Wolfe asked for
his pray. Mary (quod he sighing) I was de-
ceyued, a Nurse promised to cast me a boy
that cryed, but she dyd not.

Mor. No credit is to be had in a womā.

410 Of a Woman that wept.

There was a yong Woman whose hus-
band lay at the poynt of death, whome
with these words hir father comforted say-
ing: Daughter, bere not so much thy selfe,
for I haue prouided thee a husband, much
fayrer than he is, which shall sone dꝛiue a-
way thy longing for this: but this woman
would not harken to hir fathers talke, but
blamed him for making mencion so hastily
but

but when hir husband was dead, she asked
hir father, weeping, if the yong man were
neere, which he sayd should be hir husband.

Mor. The loue which women haue to
their husbands soone weareth away, af-
ter they be dead.

411 Of a Woman beaten.

A Certeyne Woman soze beaten of hir
husband, fained hir selfe deade, to make
him afrayd, for shee hild hir bzeath, and lay
with hir face vpward, not once stirring:
This wise man knowing well the fetches
of women, sayd: The deade beast must bee
flayde, and he caught vp a knife, and began
to flaye the skin from hir fete: shee percey-
uing the ende of hir dissimulation, plucked
back hir fete, and straightway arose.

Mor. Womens wyles are practised in
bayne against wise men.

412 Of the Widow and the grene Asse.

A Certeyne Wydow being weary of lea-
ding a single lyfe, desired to mary, but
shee durst not, bycause shee feared the moc-
king of the people, which reported euill of
those that were twise married: but hir god-
mother shewed hir by this pollicie, howe
lightly rumors are to be regaded: shee cou-

L. y.

maun,

manded hir to take the white Assē she had, and cause him to be paynted grēne, and thē to leade him thzough euery streate, which thing at the first sight was so wondzed at, that not only childzen, but also old mē, mo- ued with this strange Wonder, followed the Assē, to behold him, which being dayly led thzough the citie, they ceased to wonder at. Then sayd hir godmother, the like shall happen to thee, for if thou mary, thou shalt for a few days be a byworde to the people, but within a while after, there shal not be a word spoken of it.

Mor. No thing is so wonderfull, that in continuance of time will not cease to be wondzed at.

413 Of the hare and the Fox.

Wisdomme

THe Hare iudged him selfe worthy to be preferred befoze the Foxe, bycause in swift running hee far passed him: the Fox answered, I haue a moze excellent wit, wherby I do oftner begyle the Dogs, than thou with thy swiftnesse.

Mor. Wisdom farre passeth strength or swiftnesse.

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